The
CHRISTIAN CENTURY

Published Weekly

LIBRARY
JAN 2
DARTMOUTH COLLEGE

The Malvern Conference

An Editorial

If America Enters the War, I Shall Support It

Ninth Article in a Series

By Henry Pitney Van Dusen

Have Faith in Japan's Christians!

By Egon Hessel

15 Cents a Copy • January 29, 1941 • Four Dollars a Year

In This Issue

HENRY PITNEY VAN DUSEN

is professor of systematic theology and dean of students at Union Theological Seminary, New York. He is a trustee of Princeton, Vassar, Ginling (China), and Nanking Theological Seminary, China. Among his best known books are *The Plain Man Seeks for God* (1933); *God in These Times* (1935); *Church and State in the Modern World* (1937); *For the Healing of the Nations* (1940), and the latest volume in the Hazen series, *Reality and Religion*. Dr. Van Dusen has taken a leading part in the ecumenical movement, and has served as a delegate to practically all recent world conferences of the churches, including that at Madras in 1938. He is a member of the editorial board of *Religion in Life*. Since the outbreak of the war he has been prominent in the leadership of the Committee to Defend America by Aiding the Allies.

EGON HESSEL

was for some years a missionary representing the German Confessional Church (Pastor Niemöller's board) in Japan, but was asked to leave that country last September. He is now on a research scholarship at the Presbyterian Theological Seminary, Chicago. The Christian Century is glad to be able to publish his article, presenting as it does still another viewpoint on the critical situation in the Japanese church.

CHARLES G. HAMILTON

is rector of the Episcopal Church, Aberdeen, Miss., a member of the Mississippi legislature, and a staff correspondent of this paper.

RENWICK C. KENNEDY

is familiar to readers of The Christian Century as the author of illuminating sketches of southern life. The sketch in this issue, however, is not sectional in nature; it might have been drawn from any part of the United States.

The CHRISTIAN CENTURY

January 29, 1941

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
ADIEL J. MONCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
G. MERRILL LENOX (Minneapolis)
C. G. HAMILTON (Aberdeen, Miss.)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
L. L. LOOFBOUROW (Panama)
MAURICE W. FOOLE (St. Louis)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND† (Kansas City)
JOHN S. CHADWICK (Birmingham)
J. H. MARION, JR. (Durham, N. C.)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
G. P. McLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.65 extra

Entered as second-class matter Febuary 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1941 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

Contents

Editorial
- Editorial Paragraphs 139
- Mr. Kennedy Reports 142
- The Malvern Conference 143

Quintus Quiz: As Touching Maps 145

Contributed Articles
- If America Enters the War, (Ninth Article in a Series) by Henry Pitney Van Dusen 146
- Have Faith in Japan's Christians! by Egon Hessel 149
- Seven Hundred a Year, by Charles Granville Hamilton 150
- Pulpit Diary, by Renwick C. Kennedy 151

Books
- The Second Empire, by Octave Aubry 153
- Books in Brief 153
- Books Received 154

Correspondence 154

News of the Christian World
- Federal Council Executive Meeting 156
- Correspondence from Iowa 156
- Correspondence from St. Louis 158
- Correspondence from Central Europe 158
- Correspondence from the New South 160
- Correspondence from Southern California 160
- Correspondence from Alabama 162
- Correspondence from Northern Ohio 162
- Correspondence from Philadelphia 164
- Correspondence from England 164
- Correspondence from Denver 166

Current Feature Films 166

Calendar of Coming Events

Jan. 26-Feb. 2. National Christian Mission, Pittsburgh, Pa.
Jan. 27-30. Ohio Pastors' Convention, Columbus.
Jan. 27-31. Disciples Texas Ministers' Institute, Ft. Worth.
Jan. 29. School of Christianity, St. George's Church, New York City; Angus Dun, speaker.
Jan. 29-31. Missionary Assembly, Palm Beach, Fla.
Jan. 31, Feb. 1. Disciples Youth Meeting, Forrest City, Ark.
Feb. 1-5. Missionary Assembly, Miami, Fla.
Feb. 2. Baptist World Alliance Day.
Feb. 2. Charles Street Forum, Boston; G. Bromley Oxnam and Edgar Sheffield Brightman, speakers.
Feb. 2. Chicago Sunday Evening Club; James E. Freeman, speaker.
Feb. 2. Chicago Sunday Forum; John T. Flynn, speaker.
Feb. 2. Ford Hall Forum, Boston; Norman Angell, speaker.
Feb. 2-4. Missionary Assembly, Ft. Lauderdale, Fla.
Feb. 2-9. National Christian Mission, Washington, D. C.
Feb. 2-Mar. 16. Leadership Education Conferences, Philadelphia.
Feb. 3-6. Fondren Lectures, Southern Methodist University, Dallas, Tex.; John R. Mott, speaker.
Feb. 3-28. School for Missionaries, Oregon State College, Corvallis.
Feb. 5. National Social Hygiene Day.
Feb. 5. School of Christianity, St. George's Church, New York City; Roswell Barnes, speaker.
Feb. 5-7. Missionary Assembly, Ft. Myers, Fla.
Feb. 7, 8. Disciples Youth Meeting, Stuttgart, Ark.
Feb. 7-9. Midwinter Institute of International Relations, Hershey, Pa.
Feb. 8, 9. Interdenominational Council on Men's Work, Chicago.
Feb. 8-11. Missionary Assembly, Lakeland, Fla.
Feb. 8-11. Missionary Assembly, Winter Haven, Fla.
Feb. 9. Charles Street Forum, Boston; Martha Sharp, speaker.
Feb. 9. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Feb. 9. Chicago Sunday Forum; Frank W. McCulloch, speaker.
Feb. 9. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.
Feb. 9. Second Congregational Church Forum, Waterbury, Conn.; David Seabury, speaker.
Feb. 9. Race Relations Sunday.
Feb. 9, 10. Mid-West Meeting National Association of Bible Instructors, University of Chicago.
Feb. 9-16. National Christian Mission, St. Louis, Mo.
Feb. 10, 11. Baptist School of Leadership and Service, Los Angeles.
Feb. 10-15. International Council of Religious Education, Chicago.
Feb. 11-13. Carew Lectures, Princeton Theological Seminary, Princeton, N. J.
Feb. 12-14. Missionary Assembly, Tampa, Fla.
Feb. 13, 14. Baptist School of Leadership and Service, Los Angeles.
Feb. 13-14. Missionary Assembly, Sarasota, Fla.
Feb. 13-16. Lutheran Youth Conference, Rockford, Ill.
Feb. 14-16. Midwinter Institute of International Relations, Syracuse, N. Y.
Feb. 15-20. Missionary Assembly, St. Petersburg, Fla.
Feb. 16. Chicago Sunday Forum; William Pickens, speaker.
Feb. 16-19. Missionary Assembly, Clearwater, Fla.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, JANUARY 29, 1941 NUMBER 5

EDITORIAL

ANY IMPORTANCE attaching to Mr. Roosevelt's inauguration for a third term grew out of the nature of the occasion rather than the words spoken upon it. The Third Inaugural will not be among Mr. Roosevelt's remembered state papers. It was an uninspired reaffirmation of the American faith in democracy, and the lifeless patter of polite applause which briefly trickled in over the radio suggested that it failed to lift the immediate audience quite as much as it seemed to have failed to move its author. It is impossible at the moment to recall another of Mr. Roosevelt's major addresses which contributed so little to the discussion of national policy. But if there was nothing memorable about the Third Inaugural there was much to cause reflection in the fact of the inaugural itself. When Mr. Roosevelt took the oath for the third time a great barrier for the defense of democratic government in this nation fell. Already the President has signalized his destruction of the third term tradition by demanding of Congress greater powers than have ever been granted to any other chief executive, even in time of war. It is acknowledged even by many who support this demand that its granting would involve the virtual abdication of the legislative branch of the government. Yes, the inauguration has set the nation's feet in a new path. But whither that path leads no eye can see.

The Third Inaugural

Jews Prove Europe Need Not Starve

AT THIS MOMENT, probably the most immediate and pressing need in Europe is that of 1,000,000 Jews in the German-occupied sections of Poland. Here also is the most heroic and successful demonstration of the possibility of mass relief in that horror-haunted continent. Morris C. Troper, European head of the American Jewish Joint Distribution Committee, who arrived in this country last week, says that "in one way and another, approximately 500,000 are receiving daily assistance; 300,000 are being fed, 125,000 are receiving monetary aid, 40,000 are being given medical service and 40,000 children are being cared for." His committee is channeling its help through 300 feeding stations and 900 medical and child care institutions. He reports that Polish Jews are "so poor that stories of people going to places where they can simply smell food cooking are frequent and well authenticated," and expressed the opinion that the only hope for these starving people lies in the possibility of bringing help from outside, principally from the United States. Here is further evidence, and from a Jewish source, that food designated for relief reaches those for whom it is intended. As the winter deepens and the grip of real hunger tightens on the rest of Europe, the conscience of America is finding it increasingly difficult to be satisfied with the answers that have been given to the question, Must the people in the small democracies starve? This evidence, added to that already supplied by the American Friends Service Committee and the Polish Relief Commission, indicates that the answer is, "No!" So long as the work of such organizations continues, no individual or church is helpless to lift a little of the burden of humanity by giving them support. In the meantime, the deliberate, terrible processes of mass hunger are piling higher day by day the indictment against all those who are responsible for this incomparable atrocity.

Bergson Died a Roman Catholic

ATTENTION should be called to a thoughtful and beautifully written article on Bergson by Raissa Maritain, wife of Jacques Maritain, in the *Commonweal* for January 17. Especially interesting is Mme. Maritain's statement that Bergson received baptism and became a Roman Catholic four or five years before his death. The date and place are not known, but of the fact she speaks with entire assurance. So Bergson, at the time when he was rejecting exemption from the nazi edict against Jews in occupied France and when he was rising from the sick bed to register as a Jew, was secretly a Catholic. The reasons which must have moved him to maintain secrecy in regard to his conversion rather than seem to desert his race in its time of trouble are too obvious to require state-

ment, though as a matter of fact the Aryan madness has usually not discriminated in favor of Jews who have turned Christian. But why did the author of *Creative Evolution* turn Catholic? Only he could answer that question, and he never did. Others may only speculate. For one thing, nearly thirty years intervened between the publication of that book and his conversion. There was time for any change. As previously indicated in these pages, there is evidence that his mind turned strongly toward theistic faith in those years. It does not seem to have been a purely reasoned conviction but a hunger of the soul that led him in this direction. The Christian mystics are after all, he concludes, the sanest of men. Mme. Maritain quotes Bergson as having advised her years ago: "Always follow your inspiration." What then shall the aged philosopher do, a Jew by race but not by faith, a racial outcast in a turbulent world, unable to think his way clearly to conclusions which would give as stable a conviction as his heart desired? His answer was to attach himself, even though secretly, to a great institution which would carry for him the burden of all his doubts. This is ever the temptation of the tired liberal who craves a certainty he cannot find until at last he mistakes the voice of authority for the assurance of certainty.

Has the Schomer Ruling Been Undermined?

MINISTERS and theological students who resented the equivocal status imposed on their citizenship by the automatic exemption given them under the conscription law, found reassurance in the ruling handed down by the Illinois draft board in the case of the Rev. Howard Schomer. (See The Christian Century for December 11, 1940.) Under the Schomer ruling, a minister or theological student may waive his exemption and thereafter appear before his local draft board in exactly the same status as any other American citizen. It had been expected that this ruling, which technically applied only in Illinois, would solve the problem in a manner that would satisfy the conscience of the objector. However, a question now arises whether the Illinois board granted more than an empty concession in its ruling on the Schomer case. Has the government, after appearing with one hand to give the Protestant minister or theological student a full right to exercise his citizenship, taken away the reality with the other? Attention has now been directed to Paragraph 363 on page 23 in the section of "Classification" in Volume III of the Selective Service Regulation. This reads:

> In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the ordinary course to classify him upon *all other* grounds of deferment and shall investigate and pass upon his claim as a conscientious objector *only if*, after physical examination, but for such claim, he would have been placed in class 1-A, class 1-B, class 1-D or class 1-E. [Our italics.]

The meaning of this is clear, and its intent is not hard to fathom. It means that when a prospective conscientious objector comes before a local board, that board is first to see if there are not other reasons than those of conscience for placing him in a deferred classification. Only in cases where no such other reasons can be found will the registrant be dealt with under form 47, the special form for c. o.'s. In this way, the number of those who are acknowledged to be conscientious objectors will be held to an absolute minimum.

When Can the Young Minister Voice His Conscience?

ALL THIS is calculated to give the nation a false picture of the amount of conscientious rejection of the conscription principle and of military service by young Americans. It is an administrative trick to make the number of those whose conscience forbids them to engage in war seem much smaller than it really is. But this section of the Selective Service Regulations will have a blighting effect on the effort of young ministers and theological students who, relying on the Schomer precedent, register with the expectation of listing themselves as conscientious objectors. For, though they have waived ministerial exemption, if the local boards can find any other classification under which to *defer* them, they are ordered to do so. The local draft boards, if they obey this section of the regulations, will dispose of the cases of these young ministers without ever allowing them to reach that point in the army's selective process at which they can register their conscientious objection. In other words, the minister will then find that he has been granted a right to waive automatic exemption only to drop into a system of selection by which he will be deprived of any opportunity to register his stand on this issue of conscience. He will have gained his right as a citizen, but he will find himself deprived of a further right as a conscientious objector. To many a young minister, intent on disengaging himself from the operation of military conscription and on rendering an unequivocal testimony on this issue, disclosure of this additional shortcoming in the operations of the Selective Service Act will make the decision of those who refused so much as to register seem more rational, more defensible, than ever.

China Threatened By Civil War

RUMORS of trouble between Chiang Kai-shek and the Chinese communists are not new, but there appears to be ample reason to believe that there is now serious difficulty. It is said that the communist armies, now numbering 800,000 men with rifles, are threatening to move from semi-arid northwest China to the rich valley of the Yangtsze, and that this plan is opposed by the generalissimo. While the present argument may simply represent the sparring by which the divided Chinese arrange terms for cooperation in a spring offensive, it is indicative of a struggle for power which will not be easily resolved. This struggle roots in the civil war which has continued with interludes since 1927 between two totalitarian parties in Chinese politics—the Communist and the Kuomintang. The Kuomintang, the political party on which Chiang's strength rests, is as clearly the one party of free China as the nazi party is the one party of Germany. Like the nazi party, the Kuomintang has no

intention of risking the loss of power through permitting the rise of a rival group. Its membership, long ago purged of communists by Chiang himself, contains a strong element which believes that ridding the country of the communist armies is more important even than fighting the Japanese. The communists, on the other hand, refuse to take orders from Chungking when such orders involve risk that they will be weakened through the loss of many men or—what is more important—a large portion of their precious munitions. They carefully husband their resources, carry on inexpensive guerrilla warfare, extend a welcome to students, who have joined them in considerable numbers, develop the cooperative movement and otherwise strengthen their economic base, and keep their back door open to Russia. Each side is looking ahead to a continuation of the struggle for the control of China, and every move, even in the war with Japan, is determined by this remoter strategy. Japan's intervention "to oppose communism" has only succeeded in multiplying the number of communist soldiers by four and in weakening the enemies of communism in China. Now the Sino-Japanese stalemate is paralleled by the Kuomintang-communist impasse and for at least a generation China faces a future dominated by the four horsemen of the Apocalypse.

Christian Endeavor Is Sixty Years Old

CHRISTIAN ENDEAVOR is celebrating its sixtieth birthday on February 2. On that date in 1881 the first society was organized in Portland, Maine, by a young Congregational preacher named Francis E. Clark. It was one of those happy combinations of grace and gumption that occur "once in a lifetime." The popular response to this modest beginning was due to the fact that it was timed to the rising popularity of two ideas: that young people needed some form of religious activity to supplement the receptive attitude characteristic of the Sunday school of that day, and that they might find enriching and stimulating fellowship across denominational lines. Interdenominational cooperation was in its infancy. The Federal Council was still a quarter of a century in the future. The sectarian spirit was rampant. As soon as Francis E. Clark's local Society of Christian Endeavor began to be copied in other churches and an organization was needed, he had the inspiration to give it dimensions beyond the limits of particular communions. To quiet the fears of the elder statesmen it was still necessary to incorporate into the pledge an affirmation of loyalty to "my own denomination." In truth, there was never anything revolutionary about the program of the society. It tore down no walls, but it warmed them, and they turned out to be walls of ice rather than of stone. Well, it is sixty years old, and scarcely anyone remains of the original personnel except "Mother Clark." Changes have come. Sometimes it has seemed that the movement had run its course, but it has got a second wind and gone on. It has plenty to celebrate on this sixtieth anniversary. February 2 will be a big day in all Christian Endeavor societies and local unions. The next biennial convention, which will be held at Atlantic City July 8 to 13, will doubtless bring this year of celebration and achievement to a climax which will generate new power for the future.

Reproduced from the *Daily Herald*, London.

The Tiger: "STRANGE! I SEEM TO HEAR A CHILD WEEPING."

This cartoon appeared in the London paper on May 17, 1919, after the Versailles terms had been handed to Germany. It shows the "Big Four," with Clemenceau ("The Tiger") in the foreground, followed by President Woodrow Wilson, Baron Sonnino, and Lloyd George.

BOGOTA, N. J., Jan. 15, 1941.—The first boy born in New York on Armistice Day, Arthur Victor Christman of 289 Elm avenue here, was inducted into the army in Newark today and sent to Fort Dix for a year's training. The youth was born at 3 a.m., Nov. 11, 1918, at 176 Nagle avenue, then the home of his parents, Mr. and Mrs. Arthur J. Christman. They had planned to name him Arthur J. Christman, Jr., but gave him Victor as a middle name because he was an Armistice Day baby. *(The New York Times.)*

Ohio Teachers Debate Racism

DEFINITIONS are tricky things, but it would appear impossible for a fraternity of educators to define the kind of man who is entitled to be called "white." However, that is the case, and Phi Delta Kappa, professional honorary education fraternity, is shaken to the last Greek letter in its charter by a rule which confines its membership to "white males." Members of the chapter of the fraternity at Ohio State University have never liked this rule. They say that the only reason for the existence of such an organization as theirs is to help raise educational standards, and that this effort cannot be delimited by racial lines. Having been denied permission to apply their own interpretation to the term "white" and having been refused an interpretation from a national committee, which reported that it was "collectively and individually inadequate to define the term 'white'," the Ohio chapter forthwith elected a Chinese and a Negro

to membership. They said that "an honorary organization with racial restrictions to membership is no more honorary or representative than is an academy of science in nazi Germany . . . When any racial group confers honors, and makes membership in the racial group a prerequisite to being thus honored, it asserts by implication that there is something peculiarly worthy of honor about membership in one race rather than another. This contention is basic to the nazi ideology; by the same token, it is utterly foreign to the ideals of democracy." But this reasoning was lost on the national office. Although it did not know how to define "white," it promptly suspended the Ohio chapter when it elected the Chinese and the Negro to membership, claiming that the "social" side of fraternity life has been violated. Ohio members reply that if this consideration is to be decisive, the way is opened for the organization of a new fraternity which will render the service to professional standards which Phi Delta Kappa set out to serve. That fraternity, they claim, cannot have its cake (or caste) as an honorary society and eat it too.

Washington's Birthday and Brotherhood Week

BROTHERHOOD WEEK, February 22-29, should mean more this year than ever before. So should Washington's birthday, which sets the date and strikes the keynote for the observance. Sponsored by the National Conference of Christians and Jews, Brotherhood Week gives occasion for the cultivation and reaffirmation of friendly attitudes among the three faiths, Catholic, Protestant and Jewish, but it goes far beyond that. The fraternity of faiths is only one aspect of that brotherhood which is essential to an effectively functioning democracy. We are a nation divided and cross-divided into many groups. Religiously, we have 40,000,000 Protestants, 22,000,000 Roman Catholics, 4,500,000 Jews. Racially we have 60,000,000 of Anglo-Saxon blood, 10,000,000 Teutonic, 13,000,000 Negro, 10,000,000 Irish, 9,000,000 Slavics, 5,000,000 Italian, 4,000,000 Scandinavian. Politically we have, by the figures of the last election, 26,000,000 Democrats and 22,000,000 Republicans. It is of the essence of a democracy that it does not seek to attain national unity by ironing out these differences or by suppressing minority groups or placing them at a disadvantage. Further, there are economical, cultural and geographical differences which may be made the grounds for conflicts of interest. And in addition to all that, there are private and local tensions within every free group. To produce a free functional and fraternal national unity from so great a diversity of elements is a task of some magnitude, but the successful performance of that task is essential to the continued existence of democracy in such a world as this. Therefore—observe Brotherhood Week this year as never before, with thoughtful consideration of both the ends and the means of national unity, and with appeal to every religious, patriotic and humanitarian resource. The fact that each of these faiths has a universal orientation more inclusive than that which can be provided by any nationalism offers the most solid ground of hope that common ground within the nation's life can be found and built upon. For specific suggestions for the observance of the week, address the National Conference of Christians and Jews, 300 Fourth Avenue, New York.

Mr. Kennedy Reports

THE more one reflects on it, the more extraordinary appears the radio address which Ambassador Kennedy delivered to the American people on the night of January 18. The circumstances which produced it were without parallel. Mr. Kennedy evidently felt himself to be virtually on trial, charged with disloyalty to the President who had commissioned him, distortion in his reports regarding the state of the nation to which he had been commissioned, and opposition to the best interests of his own nation. Despite his remarkably effective speech in behalf of Mr. Roosevelt's re-election, he had been charged with virtual treason to the head of the state by newspaper columnists whose White House contacts were peculiarly intimate. Even so friendly a soul as William Allen White had called him a Judas.

Remembrance of the honors heaped on the American ambassador who occupied the London post at the outbreak of the First World War makes the treatment accorded Mr. Kennedy the more astonishing. Ambassador Walter Hines Page so subordinated all other interests to the single purpose of taking the United States into the war on the side of the Allies that Secretary of State Lansing wrote of him: "His attitude was a most extraordinary one for an American ambassador, and it was difficult to harmonize it with a right conception of the foreign service, in which an official's own country holds first place in his thoughts." Yet Mr. Page was acclaimed as few American diplomats have ever been, while Mr. Kennedy, after three years of faithful service in London, evidently felt the very quality of his patriotism under suspicion.

Under the circumstances, Mr. Kennedy's resort to the radio constituted an appeal to the court of public opinion. He had been made the victim of a nation-wide whispering campaign—a campaign which referred darkly to the contents of his official reports. But these reports were secreted in the confidential files of the White House and the state department, and he could not appeal to them for vindication. Having secured liberty to speak by resigning his post, he determined to go directly to the American public with a report which should make his position unmistakably clear. Before the court of public opinion he would state his case; to that court, and not to the Washington whispering gallery, he would look for a verdict. That verdict, we are confident, will sustain the ambassador's patriotism and his sound sense.

Mr. Kennedy's speech should accomplish much more, however, than simply to rehabilitate his personal position as a national leader. It should do the American people, confused and bewildered by the conflicting claims and proposals which have filled the air, a service of inestimable value. By the calmness of its mood, the speech should demonstrate the possibility of considering questions of national policy in an atmosphere of reason and tolerance. By its clear delineation of vital elements in the present

world situation it should caution the nation against being stampeded into action on the basis of one-sided and incomplete reports. And by its sturdy assertion that it is possible for the United States to remain at peace, given by the American representative who has lived closest to the heart of the storm, the speech should put new resolution into those who are struggling to keep this nation out of the war.

A portion of the press, more eager to see America committed to an "all in" support of Great Britain than to share in a calm discussion of the issues at stake, has attempted to counteract the effect of the Kennedy speech by claiming that it lacked in logic, was shot through with inconsistencies and presented no clear-cut program for national action. It was nothing of the sort. The speech can be outlined far more easily than most addresses given by conspicuous political figures, and when it is outlined its logic and consistent development stand forth as clear as day. If space permitted we would present an outline here, but our readers will find it far more illuminating to discover for themselves the logical unfolding of Mr. Kennedy's argument by going back to the speech and making a digest of it. Here it must suffice to note, briefly, that the ambassador took these positions:

That the American people favor a national policy which will afford aid on a vast scale to Great Britain and will make it possible for this nation to stay out of war; that these two aims are not inconsistent; that our aid to Britain is primarily given to extend the period of time in which the United States must rearm; that it must not go beyond minimum requirements for our own protection; that it "should not and must not go to the point where war becomes inevitable"; that we can give Britain tremendous aid and still stay out of the war; that so few Americans want war that the drift in that direction must be the result of a fatalistic attitude for which there is no reasonable cause; that the danger of invasion of this country in the event of a British defeat is by no means as imminent as certain administration officials and a part of the press have alleged; that it would be folly to enter the war without a precise understanding of British war aims or an agreement upon our own reasons for fighting; that the economic dangers to follow a British defeat, while real enough, would not equal the economic and social collapse which would be the result of an American attempt to invade Europe and smash Hitler; that it is an illusion to believe that England is fighting our war, although the war she is fighting is "greatly to our advantage"; that H. R. 1776—the so-called "lease-lend bill"—confers more extensive dictatorial powers on the President than are warranted by any existing emergency.

"I do not pretend that by staying at peace our path will be easy," warned Mr. Kennedy. "But I do assert that by staying at peace we will be in a far better position to meet the gigantic problems we must face. The American people want to avoid war. If the leaders keep constantly before them what war means in terms of human tragedy, if Congress is ever alert to the dangers of involvement, the national determination will be translated into effective action and this country will not go to war."

Few Americans will agree with every statement made by Mr. Kennedy. We believe, for example, that it is not necessary to take quite the hopeless position which he does with regard to the possibility of a negotiated peace. But this speech, taken as a whole, coming just at this time, should have a most salutary effect on the thinking and spirit of the American people. Here is a man who has lived at the very center of the present tragedy and been afforded knowledge of its inner nature surpassing that of most of his fellow countrymen. This man now returns to plead against American entrance into the war; to insist that there is no reason, either in statecraft or in any impersonal drift of events, why this nation should enter the war; to warn that entrance into the war will almost surely involve betrayal of America's opportunities for world helpfulness and world leadership in the period of reconstruction which must open on the day the fighting stops. Can such a voice, backed by the authority of such an unequaled recourse to hidden sources of information, be drowned out in the fury of recrimination and hysterical appeals to fear which now plague the nation? If it is drowned out the American people, and their democracy, will be the victims.

The Malvern Conference

LAST WEEK attention was directed in these columns to the importance of certain positions taken by the Malvern conference of leaders of the Church of England with regard to the nature of post-war society in England. Since the only information then available concerning the actions of the conference was confined to two or three paragraphs in the daily press, comment was necessarily restricted. But now that more complete reports have reached this country it is clear that the conference must have been one of the most momentous in recent church history. Meeting almost literally under fire, these Anglican churchmen under the leadership of the Archbishop of York declared that the church must call for the establishment of a new order of society which should unify Europe in a cooperative commonwealth, socialize the means of production, reform the church's own sources of financial support and place less emphasis in the church's worship on liturgy and more on service for the common good.

An extended and impressively competent report of the Malvern conference appears in *Time* for January 20. In addition, the editors of that paper have generously placed at the disposal of The Christian Century the complete cables on which their report was based. In the light of this much expanded information, further consideration of the conference is plainly required.

We have spoken before of the Christian integrity and boldness with which certain leaders of the British churches are attempting to face the moral problems presented by the war. Our most extensive treatment of this subject may be found in the editorial, "Light Amid Chaos," which appeared on October 9 last year. In that editorial tribute was paid to the struggle which men like Dr. J. H. Oldham and Dr. Temple have been waging to keep Christianity from a tribalistic identification with the war and their analysis of the cultural, political and economic

perversion of human values which has led to the collapse of Western society. References to other phases of this same gallant struggle have appeared at intervals in these columns. But the Malvern conference went beyond analysis or any utterance of the voice of caution. It laid out a program for the church's future. Implicit in it was a program for England's future and for Europe's future. It was such a program as none of the governmental leaders of Britain have as yet been imaginative enough or bold enough or Christian enough to avow.

Before considering this program, certain things about the conference itself must be noted. For one thing, it was far more representative in character than the dispatches in the daily press had indicated. Among its more than two hundred members were not only the Archbishop of York but the bishops of such influential sees as London, Durham, Bristol, Chester, Chichester and Coventry, the deans of St. Paul's, Durham, Exeter, Chichester and Coventry, fourteen deacons and archdeacons, twenty-one canons, and a remarkable assembly of the Anglican laity. They came with no misunderstanding of the gathering's purpose. It was called "to consider from the Anglican point of view what are the fundamental facts which are directly relevant to the ordering of the new society that is quite evidently emerging and how Christian thought can be shaped to play a leading part in the reconstruction when the war is over."

Significantly, the most provocative thought came from the laity. To be sure, the Archbishop of York was always in the background and his influence could be felt throughout the proceedings, but when a bold word was needed to precipitate bold debate it came from such laymen as Miss Dorothy Sayers, the novelist, T. S. Eliot, the poet-critic, J. Middleton Murry, the editor-philosopher, or Sir Richard Acland, Liberal member of Parliament. As indicative of the uncompromising tone of these laymen, consider the demand made by Sir Richard for church support for the communal ownership of productive sources.

"There are two avenues of approach to the problems of the post-war world," said the baronet, "the avenue of individual character and the avenue of the structural organization of society. I am going to be perfectly blunt with you. For over a hundred and fifty years you have neglected your duty of trying to fight forward in the second avenue because of sheer funk. The whole structure of society is, from the Christian point of view, rotten and must permanently frustrate your efforts to create for the individual the possibility of a Christian life. This has given Hitler the opportunity to say, 'To hell with the whole order, and what's more, to hell with the liberty, equality and well-being on which it is supposed to be based, and above all to hell with reason which persuaded you that these things were possible.' He said this, and from despairing humanity he wrung forth a tremendous and dynamic response.

"In order to save humanity from the horror of the Black Knight of Nazism we must find a way of living superior not merely to nazism but to that which we ourselves knew before. We are unprepared for this. We are caught like the unwise virgins. Like them, and Hitler, we would like more time to get oil. . . . You must be prepared to offend people who are determined to preserve the existing order. These do not include all conservative members of Parliament. But they do include Captain Margesson [Britain's recently appointed secretary for war] and his friends. You have to decide whether you are going to offend Captain Margesson. I beg of you now to proclaim the new society openly. Proclaim that it is now at hand; that this new way of living can never be achieved until the great resources of the community cease to be owned by private individuals. So, and only so, will you save yourselves and us."

There were bishops who expressed alarm at such plain speaking. The bishop of recently bombed Coventry went to the length of demanding that some of the speeches be kept from the press. But the conference would have none of it. It was in the mood for drastic utterance. When the Archbishop of York presented the resolution of findings which his subcommittee had prepared, it was adopted unanimously. Here are some of its significant portions:

> The war is not to be regarded as an isolated evil detached from the general condition of Western civilization during the last period. It is one symptom of widespread disease and maladjustment, resulting from loss of conviction concerning the reality and character of God. The church has the duty and right to speak not only to its own members but to the world concerning the true principles of human life. The church, as we know it, does not manifest this life of the true community. We, therefore, urge that enterprises be initiated whereby that life can be made manifest.
>
> The economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. Christian doctrine must insist that production exists for consumption. The industrial world, as we know it, offends against these principles. To a large extent production is carried on not to supply the consumer with goods but to bring profits to the producer. This method, which tends to treat human work and human satisfaction alike as a means to a false end—namely, monetary gain—becomes the source of unemployment at home and of dangerous competition for markets abroad. This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community. The monetary system must be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.
>
> The true status of man independent of economic progress must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in the control of industry, whatever the means by which this transformation is affected. In international trade a genuine interchange of materially needed commodities must take the place of a struggle for a so-called favorable balance. We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited but as a storehouse of divine bounty on which we utterly depend.
>
> After the war our aim must be the unification of Europe as a cooperative commonwealth.
>
> Worship must be so directed and conducted that its relevance to life and to man's actual needs is evident. Our traditional form of matins and evensong, presupposing as they do acceptance of the tradition of the church and unfailing regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God.

But even this utterance—whose revolutionary implications become more clear the longer it is studied—did not satisfy the Anglicans at Malvern. Sir Richard Acland pro-

posed an amendment: "We believe that the church should declare that maintenance of that part of the structure of our society by which the ownership of great resources of our community can be vested in the hands of private individuals is a stumbling block. The time has come, therefore, for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. . . . Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate complete reorganization of the financial life of the church." *That* brought prolonged debate, as well it might in view of its bearing on the finances of an established church. Yet when the archbishop put it to a vote, he declared that it had been approved "by a very large majority."

What meaning can the discerning Christian find in such a conference and its findings? It indicates, first of all, that the Anglican Church is aware of the tremendous social as well as moral issues which lie ahead of it. Moreover, this church is equally aware that governments are fumbling their approach to these issues, when they do not try to dodge them altogether. Their failure to define their peace aims is compounded of lack of courage as well as of insight; they dare not face the requirements of a fundamentally altered social order for which the plight of mankind calls. In the light of this cowardice of government, the Anglicans at Malvern moved boldly to reassert for the church its divine right and task to establish the nature of our civilization.

Again, this church has thus shown that it is aware that the war has brought it to a day of judgment. It has blessed the war; with England fighting for its life it has felt that it could do no other. But if England comes out of the war with none of the war-breeding ills of society cured, the church knows that its moral repute and authority will be shattered. The Malvern declaration is in sober truth a disclosure of a war-bedeviled church striving to arrive at a position from which it can speak with power to a disillusioned post-war generation. Finally, the outcome of the Malvern conference shows that the church is aware with a new intensity of the Figure of Christ, and that in that Presence the Christian conscience is newly aroused to labor for the redemption of this world.

Nothing which has happened during these past months of distress and soul-searching has had in it cause for as much hope to the Christian as this call to the making of a new world sent forth by the Anglicans from Malvern. Is it too much to pray that other churches, within England and in other lands, will join in this call? May there not be adherence to this proclamation of Christian peace aims even from the churches of Germany — churches which have not wholly bowed to the nazi Baal? May adherence not be hoped for even from the churches of the Roman and Greek rites? May adherence not be hoped for even from the churches of America, dependent as they have been on the compromising largess of a society devoted to the struggle for private, material profit? The world is in desperate need of a "new order," and voices are calling from many quarters, "Lo, here," and "Lo, there." The new order to which the Malvern conference dedicated itself is a true order of peace—the peace of the Kingdom of God.

As Touching Maps

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the most useful of my Christmas gifts was an *Atlas-History of the War*. I do not wish, however, to call your attention to this admirable book, but to take it as preachers sometimes take texts, as a starting point for praise of all makers of maps. Wars certainly make room for them, but I hope you love maps even in days of peace. For their own sake they are worthy of admiration, apart altogether from what they teach.

I love ancient maps which make up for their lack of precise knowledge by large drafts upon the imagination. I like to find elephants for towns, and nothing thrills me more than the honest inscription, *Terra incognita.* But apart from their artistic charm, without maps the reading of history becomes difficult and almost impossible.

Would you undertake to interpret the Old Testament without maps? You will agree that nothing has ever made the history of the Jews so clear and even exciting as Sir G. A. Smith's *Historical Geography of Palestine,* a book that is rich in maps. (It was used as a textbook, I believe, by the armies that marched during the last war over the earliest Armageddon.) The Song of Deborah is a noble poem, but you must have some knowledge of geography to understand what it means and how and where the men of Meroz came not to the help of the Lord.

No newspaper office is properly furnished without maps. No senate and no statesmen's council room should be without them. Maps may be voices of warning and prophecies of judgment. One statesman told his people to think in big maps. But I would go further and declare that in days like these no church should fail to use big maps. How without them can you think of a world church?

What is an ecumenical movement but one that concerns the habitable earth, and how can that be understood without maps? And what about your *Weltanschauung?* Can you have a world outlook without some knowledge of what this round earth is like, who lives in it, what grows in it, what winds blow and what seas estrange us? Can you pray intelligently for the world without maps?

Big maps will save us from presumption and provincialism. They will prevent us from exalting the parish pump. They will not allow us to give thanks for the redemption of the world while we think of our own nation as the world, and our particular church as the catholic church. We cannot be catholic in mind without maps.

Only one other of the many services which maps render need be named. They expose the insanity of *homo sapiens.* One kind of map should show what each country has to give of its products, its minerals, its oils and other things to the common store. Such a picture should show the incredible lunacy of the self-sufficient nation. Does Greenland produce its own incense, or Arabia harpoon its own whales? But we do things just as mad. Maps simply and finally appeal to *homo* to become *sapiens* by some new economic fellowship. They tell us plainly that nations will not come to their true distinctive life until they sit down and study together their economic maps.

Ever yours,

QUINTUS QUIZ.

If America is drawn into the war, can you, as a Christian, participate in it or support it?

By Henry Pitney Van Dusen

Ninth in a Series of Ten Answers

I KNOW no better summary of the Christian's dilemma in the present situation than the statement recently issued by five Christian pacifists and five non-pacifists:

> There are two judgments which all Christians are called to make concerning a given war. One is the judgment upon the relative right and wrong as between the parties at war. The other is the judgment upon war per se. In both judgments concerning this war, virtually all thoughtful Christians are in accord.
>
> In any particular war the Christian will define his attitude and act according to his view of the comparative weight and urgency of these judgments. One Christian may feel constrained to take up arms; his friend may find himself compelled to take the contrary course. The one may believe that the immediate issues for his fellow men are so great that he cannot refrain from going to their succor, even though he may have to recognize that he may be a party to all the evils of war. The other may believe that he cannot take part in any war, even though he may have to recognize that his abstention may prolong great sufferings.

"There are two judgments which all Christians are called to make concerning a given war. In both judgments concerning this war, virtually all thoughtful Christians are in accord." If this is true, and I believe it is, it is a striking and significant fact. The divisions among Christians occur mainly at the point where they must decide which of two judgments on *both* of which all are agreed is to determine action.

"One is the judgment upon war per se." That judgment has been given with inescapable clarity and authority by the Oxford Conference: "War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact."

"One is the judgment upon the relative right and wrong as between the parties at war." If the fundamental thesis is correct, it ought to be possible for Christians to achieve almost as full agreement in this judgment as in their common judgment concerning war per se.

I

Each of us approaches the question of America's relation to the present conflicts in three perspectives. First as an American citizen, knowing full well that the policy of his government in so vital a matter as war and peace will be finally determined by considerations of national self-interest. Second, as a citizen of the world, believing in a moral order, concerned for the liberty and welfare of all peoples, and committed to the realization of world community grounded in justice. Third, as a churchman, viewing all men as brothers, strongly persuaded of the unique importance of the Christian world movement and bringing to the issues of the conflict the Christian ideal of peace and the Christian judgment upon war.

The Christian must view the conflicts as an American citizen knowing well that, whatever his desires, his nation's policy will be determined by national self-interest. In the past six months, slowly but inexorably, there has *begun* to filter into the consciousness of the American people a realization of what is at stake for their national existence in the outcome of the conflicts. I say "begun." Even today we have hardly made a beginning at confronting the full implications. The following is an attempt to summarize the more important of them.

On the day on which Great Britain falls, the United States will be confronted by naval power in the hands of nations which have formed an alliance specifically directed against her with two to three times her naval strength. These nations will possess shipbuilding facilities five to seven times those of the United States. They will command access to unlimited supplies of all necessary raw materials. Current talk of a "two-ocean navy" has in view a fleet in both the Atlantic and the Pacific superior to any hostile fleet in either ocean. If the British fleet is captured or immobilized (it could be saved *only* by basing it in American harbors—a direct act of war), the United States will never have such a "two-ocean navy." All but the minimum fleet necessary to hold Japan off the west coast and possibly Hawaii will be withdrawn from the Pacific. Our main naval strength will be concentrated in Atlantic and Caribbean harbors in the hope of establishing a protective chain of steel a few hundred miles from the eastern seaboard. Meanwhile every national resource will be commandeered for our shipyards in a frantic effort to overtake a hostile naval superiority which will steadily increase.

Within six to nine months after the day of British capitulation the United States will be confronted by more than two-thirds of the geographical surface of the earth, inhabited by over three-fourths of its population, containing measureless resources of every important raw material including virtual monopolies of two vital products (rubber and tin), serviced by four-fifths of th merchant shipping of the world, and protected by vastly superior naval power —all knit into a single totalitarian economy. Within that economy will be the sources of 50.3 per cent of the United States' normal import trade and the recipients of 61.4 per cent of her normal export trade. That economy will have as its principal purpose the ousting of its only remaining competitor from world markets. It will have at its disposal the leverage of overwhelming economic superiority. It will have at its governing controls the principles set forth in *Mein Kampf* and authoritative nazi economic literature, and given effective demonstration in the economic subjugation and unification of Europe.

All of the above is premised on the continued independ-

ence and friendship of the British dominions, China, the Philippines and all the Latin American republics. But that is a very dubious supposition. South Africa, Australia and New Zealand with no protection save their own strength can hardly withstand united Japanese and German pressure. How long can China hold out against an enemy with the resources of such an economy at her command? The Philippines will be left to their own defense —with what outcome few students of the Far East have serious question.

What of Latin America? Its cultural and historical affinities are with the continent of Europe. The commercial interests of its southern states are intimately enmeshed in the European economy. (Eighty-one per cent of their exports go to Europe, 11 per cent to the United States; 57 per cent of their imports come from Europe, 20 per cent from the United States.) They desire to remain outside the Axis orbit and to look to the United States for friendship and cooperation. But they know that preferences cannot stand up against the pressure of inexorable economic and political considerations. Within six months of British capitulation, there will be fascist coups in three or four of the strongest Latin American states. The United States will confront totalitarianism, not across the comfortable expanse of oceans, but as an immediate neighbor hard up against our most vulnerable frontier. Talk of "hemisphere solidarity" and "hemisphere defense" is premised upon continuance of the status quo in Europe. With Great Britain's defeat, "hemisphere defense" will shrivel almost overnight into a lonely and precarious "continental defense."

In summary: Within six months to a year of Great Britain's fall, the United States will find herself an island of democratic ideals and institutions in a world united into a single economic structure and political alliance dominated by antithetic principles—outnumbered in military strength, outclassed in possession of and access to raw materials, outdistanced in world trade, severed from effective cooperation with all but her immediate neighbors—in a position of extreme economic and military precariousness and of well-nigh intolerable intellectual and spiritual isolation—every citizen and every national resource and facility under command of government and directed in frenzied struggle to keep the domestic economy functioning and to maintain military establishments adequate for minimum protection of the national borders.

Those who have not troubled to apprize themselves of the facts may dismiss this picture as the exaggeration of a hysterical imagination. There are many imponderables no one can measure, many eventualities no one can foresee. Nevertheless it is, I believe, the most accurate possible forecast of the probable development of events should Britain fall before the nazi assault.

We hear much of the danger of concentration of power, of tethering of civil liberties, of totalitarianism in the event of American involvement in the conflicts. In the world which will succeed British defeat, I do not believe there is a fighting chance to avoid American totalitarianism in which every liberty and person will be conscripted to a single national purpose. There will be a *fighting* chance of American survival, and America will desperately take that chance, but the final outcome will be highly problematical.

II

The Christian must also view the present conflicts as a citizen of the world, believing in a moral order, concerned for the liberty and welfare of all peoples and committed to the realization of world community grounded in justice.

Let us be quite clear. Great Britain and her allies in Europe, China in the Far East, are not fighting primarily for any other peoples. They are fighting for their own existence, for their right to live freely. It is a fact, however, that the future of peoples for whom they are not deliberately fighting will be determined by the success of their struggle—the peoples of Norway and Denmark and Poland and Belgium and Holland and Czechoslovakia and France, of Korea and Malaya and Indo-China and the Netherlands Indies and the Philippines, of Greece and Rumania and Bulgaria and Yugoslavia and Turkey and Egypt, of north Africa and west Africa and south Africa and east Africa and central Africa, of the Near East and the middle East and India. On the outcome of the conflicts in Asia and Europe hang the basic conditions of existence—of the possibility of even a modicum of liberty, of justice, of self-determination, of self-government, of self-directed advance, and of free and constructive relations with other nations—for not less than 1,000,000,000 human beings.

Victory for China and the Allies will not assure Utopia for these peoples. It will not even guarantee freedom, democracy, advance for all of them. It *will* assure their possibility. Defeat for China and the Allies will destroy that possibility. No one who has observed at first hand the meaning of Japanese overlordship in the Far East or of Axis domination in Europe and Africa can question that immeasurable human values hang in the balance.

For example, Singapore is often described as a citadel of empire. The description is true. Rather, it is a half-truth sometimes more dangerous than outright falsehood. Few passionate nationalist leaders of India, of Malaya, of the Philippines, of Indo-China, of the Dutch Indies think of it so today. To them, Singapore is primarily a symbol, and a considerable part of the reality, of all that stands between them and the fate which has already overtaken Korea, Manchuria, north China, Ethiopia, Finland, Czechoslovakia, Poland. The most important fact about the promised "New Order in Asia" is this: however much the peoples of the Orient may chafe under Western political rule or resent white economic exploitation, there is not a single one of them from Siberia to New Guinea to Suez which would not infinitely prefer its present status to the only live alternative—Japanese or Russian or German domination.

III

The Christian will consider the present conflicts finally as a member of the Christian church, viewing all men as his brothers, persuaded of the importance of the Christian world movement, but bringing to the issues of the conflict the Christian ideal of peace and the Christian judgment upon war.

I wish to state with all possible insistence my conviction that the implications of the conflicts for Christianity, great as they are, should not be permitted to influence by one iota the Christian's advocacy of national policy. The Christian movement must accept the exigencies of political change without dependence upon political or military support. Nevertheless, the Christian cannot blind his mind to facts which concern so vitally the movement in which his hope for mankind's future largely centers.

The meaning of the conflicts for Christianity may be summarized in this sentence: Within a short time after Britain's capitulation, the Western hemisphere, possibly the North American continent, will be the last considerable area on the earth's surface where men and women will be permitted to gather for worship without police surveillance; where the elemental truths of Christian faith can be preached without imminent threat of concentration camp; where it will be permissible to pray for all nations and peoples, especially the needy and oppressed; where it will be legal to declare one's belief in all mankind as of one blood under the fatherhood of one God.

During these latter years many have discovered the significance of the Christian world movement, now spread to every continent and almost every land through the influence of Christian missions. No one can forecast the precise effect of an Axis victory upon that vast world-circling and world-uniting movement. The more or less official publication of the nazi party, *Grosse Völkerkunde,* puts it quite bluntly, "We will forbid all religious missions." The *Schwarze Korps,* official organ of the S.S., contains an article with these proposals:

> The Negro must remain what he is and not be spoiled by European missions. As he is, he is in his own way perfect, as perfect as every natural creation with which men have not interfered. Christian missions mean a survival of the inferior and the degenerate. We will re-create that situation which was the presupposition of natural selection before the white slave traders and missionaries interfered with God's handiwork. The most complex doctrine of spiritualized Christianity is a teaching with which the children of the virgin forest do not know what to do. Moreover, Christianity with its theory of equality and redemption is a hindrance for the sovereignty of white men. The greatest danger of the dethroning of white men and their political power comes from the teaching of missions. Every doctrine of equality and redemption, every teaching that one can become perfect by industrious praying, every propagation of the idea that by prayer one can become white, must destroy the prestige of white men. There is, therefore, no further place for missionary societies in the German colonial empire. Missions are institutions which have outlived themselves and must be replaced by something else.

Christianity will not perish from the earth. No earlier tyranny or persecution has succeeded in extirpating it. Nor will this one, despite its more powerful weapons and more ruthless ingenuity. But we must face the fact that, should the Axis designs prevail, the type of Christian faith and life which the overwhelming majority of American Christians regards as authentic will cease to function as a living factor in the public life of three-fourths of what we call "the Christian world."

Am I suggesting, then, that this is a "holy war"? Nothing of the kind. Moreover, national policy must *not* be influenced by the interests of the church. But it is simple fact that, in the outcome of these conflicts, issues of quite incalculable magnitude for the freedom of Christian peoples and the opportunity of their movement to make its contributions to a better world are involved.

IV

Face to face with this dilemma—the Christian judgment upon war *and* the Christian's appraisal of the issues for humanity at stake in the outcome of this war—each of us must make his decision. Two alternatives lie open.

"He may believe that he cannot take part in any war, even though he may have to recognize that his abstention may prolong great suffering." That decision I profoundly respect. It is a position which must always stand as a challenge to those who do not take it. Were there not many holding this absolutist ideal before us, some who now follow another course might feel constrained to take it lest the world be without the "perfectionist" Christian witness.

If one take this decision, he may do so with an attitude toward the issues of the conflict in no essential respect different from that of his Christian brother who is willing, if need be, to fight. He recognizes that those who attack peaceable populations today will not be restrained by Christian ideals of justice and peace, that the whole existence of tens of millions of innocent peoples will be determined by the outcome, and that governments charged with the welfare of these millions have no alternative but to resist by force. Some Christians must take responsible action within those governments and their armed forces. Other Christians must hold rigorously to the ultimate ideal of non-violence.

"The other may believe that the immediate issues for his fellow men are so great that he cannot refrain from going to their succor, even though he may have to recognize that he may be a party to all the evils of war." In the event that the United States does become involved against the Axis alliance, that is the course I shall follow.

I should do so with profound respect for fellow Christians who, recognizing the realities of our common dilemma, decide otherwise. I should wish the final word to fall upon our unity. In the words of the declaration with which this paper began: "They should honor each other's decision and be careful under all circumstances to maintain their community in Christ. And both alike should regard their perplexity as a symptom of the sin in which with all men they are involved."

The concluding article in this series, by Ernest Fremont Tittle, will appear next week. The entire series will then be available in pamphlet form.

In a Bombed World

HOW quickly and how strangely life can change!
A thousand years ago, it seems, I prayed
To God for proud and selfish things . . . a dress,
A rich and handsome lover, or success;
But now, I humbly fall upon my knees
And, weeping, thank him for a quiet night.

HELEN MILLER LEHMAN.

Have Faith in Japan's Christians!

By Egon Hessel

DURING the recent negotiations looking to the organization of the unified Japanese Christian church, a missionary arose and declared with all the emphasis typical of the Westerner: "My conscience does not permit me to cooperate any longer with the Japanese church." A Japanese retorted: "Do you really think that we do not have a conscience too?"

The episode has point in view of the discussions of the changing status of Christianity in Japan which have appeared in The Christian Century during recent months. The burden of most of these articles has been that Christianity in the land of the sun goddess is being paganized, "Shintoized," that it is degenerating into idolatry, that it has sacrificed the gospel to national solidarity and state worship. This is a serious accusation which cannot be allowed to pass without protest. Nine years missionary service in the island empire has taught me the need for caution on the foreigner's part in judging Japanese affairs, both material and spiritual. Certainly the issues today—issues in which economic, political and religious factors are inextricably involved—are far beyond the competence of any foreigner to solve. Moreover, as Christians we ought to remember that the Japanese church is not necessarily less Christian under Japanese leadership than under the leadership of foreign missionaries.

Christians and Shrines

Is it a fact that the Japanese church is being Shintoized? I answer, No. It is true that the problems of shrine worship and of the interpretation of National Shinto have never been fully cleared up, but those problems are not at the center of discussion today, and perhaps will never come into the foreground at all. Japanese Christians have not been forced to take part in National Shinto ceremonies. The small minority who have done so have acted voluntarily, accepting at face value the government's pronouncement that National Shinto is not a religion. It goes without saying that Christians do not participate in Sectarian Shinto.

Japan is in far too critical a position at present to give her energies to the solution of lofty religious issues. She has cut herself off from all her former friends. In linking herself to the Axis she has, for the first time in her history, tied her fate to that of other powers, and her leaders are not so confident of Axis victory as they profess to be. Premier Konoye spent "a tearful and sleepless night" after the signing of the Axis agreement, and the imperial rescript announcing the fateful partnership is couched in careful words which suggest that the empire is not wholly in accord with nazi doctrine and seem full of foreboding. Will Japan be able to cut loose from the Axis at the decisive moment? That is the question which plagues her statesmen, as well it may.

This situation is the key to what has been taking place in the Christian church in Japan. In its drive for national unity the government naturally sought the support of religious bodies along with that of all other groups. On the Christian churches it made three specific demands: (1) that they cooperate in the national policy on a voluntary basis; (2) that they eliminate denominationalism; (3) that they support themselves without financial aid from abroad. Just what is involved in these demands?

Doctrinal Freedom Secure

As to the first, have the Christian churches a right to refuse to cooperate so long as they retain freedom to preach the gospel? That freedom has never been denied them. Nor have they ever been asked to change their fundamental doctrines. Their situation in this respect is entirely different from that of the German churches. Indeed it is not too much to say that the Japanese churches have a positive duty to work with their government, for they are the only group which can be of real help in the grave international crises which seem bound to result from their country's present policies. Loyalty to the nation on the part of the church has never been held a sin. To say the least, it seems unfair to accuse Japanese Christians of compromising their faith by their national loyalty and at the same time to laud Chinese Christians for their open aid to Generalissimo Chiang. (American churches are not in a position to cast stones. In all my years in Japan, I never saw the Japanese flag displayed near the altar or communion table, but I have found few American churches which did not thus exalt the emblem of their nation.)

It is the unification of the churches, however, which is the chief target of criticism. Americans point to the fact that this unification is taking place under government pressure as proof of their contention that Japanese Christianity has become a tool of the state. A little objectivity would seem pertinent here. Efforts toward unity elsewhere in Christendom call forth congratulations. Why not in Japan also? The government's demands do not touch the doctrines of the churches. True, the constitutions of the various denominations have been under official scrutiny; in a few cases ignorant officials have investigated even the Apostles' Creed. But the government has repeatedly declared that it is indifferent to the details of religious doctrine and does not intend to interfere with them. The demand for unification is based, not on a desire to dictate what Christians shall believe, but on the urgent need for economy. To officials concerned to effect every possible economy, the maintenance of so many small Christian groups seemed an unnecessary luxury. They have no wish to abolish Christianity in the empire. The small groups will not be put out of existence, but will be merged in the united church.

Accelerating a Trend

But the government's action is merely speeding up a trend which has been gathering force for several decades. According to the 1940 *Japan Christian Yearbook*, 47 missionary agencies were working in the country. A number

of these were cooperating actively. Thus four mission agencies—the Northern Presbyterian, the Southern Presbyterian, the German Reformed and the Dutch Reformed—were doing united work in the field as the Church of Christ in Japan, although they were separate bodies in the United States. A similar arrangement was in force among the Lutheran, Methodist and Episcopal agencies. The Episcopalians worked as one church, though they came from British as well as American home churches. The National Christian Council of Japan had a special committee to deal with problems arising from cooperation of this sort.

Financial Independence

Other movements gave impetus to the tendency toward union, notably the national evangelization campaign and the drive to spread the gospel in Manchuria and north China. Both these movements were initiated and organized by the National Christian Council, and the funds for them were raised by the Japanese churches with very little help from the foreign agencies. Their success is proof of the vitality of Japanese Christianity.

This brings us to the third of the government's demands, that the Japanese churches become independent of foreign financial aid. It is generally agreed that this is a sound principle. The question is, Can it be carried into practice? Indications are that it can, at least by the greater part of the churches. In 1938, for instance, their income amounted to $700,000 (U. S. currency), of which only $75,000 came from abroad. Undoubtedly Japanese Christians will have to make sacrifices to support their institutions. No one who knows them doubts their readiness to do so.

Naturally, all this has affected the status of the missionaries. Generally they have been asked to give up their supervisory positions to their Japanese brethren. Most of them have been quite willing to do so, and negotiations have been conducted in a spirit of mutual understanding. Of course in a few cases nationalistically minded Japanese have treated their missionary colleagues somewhat roughly. But the status of the missionaries is a secondary matter. The main question is whether the work of the Christian churches and schools can be carried forward without benefit of foreign supervision. The answer to that question is a definite affirmative. The work is continuing unimpaired. Much depends on the ability of local Japanese leaders. On the whole, they are equal to their task.

Korea and Manchukuo

But what about the churches in Korea and Manchukuo? The issues here are even more complex than in Japan proper. Korea and Manchukuo are colonies, conquered and occupied territories. In such areas all problems tend to become political. In Korea, for instance, the whole shrine question is mixed up with the question of loyalty to Japan, of recognition of the Emperor, of the use of the Japanese rather than the Korean language. The Korean churches as well as the missions are filled with pent-up resentments, an "Israel in Egypt" attitude which does not make for understanding and cooperation. Whatever interference there is with the work of the churches in these territories grows out of their status as colonies.

In Japan proper, the churches have full freedom of action and worship. The unified church, which includes the majority of Japanese Protestants, leaves the matter of shrine worship to the conscience of the individual—the only tenable attitude in this case. The "panic of the Christians," if there is any, results from political rather than religious problems—problems such as the strained relations between their government and the United States. The arrest of Christian leaders, such as Kagawa and Salvation Army and Episcopal officials, is due to suspicions of political activity opposed to government policy. But nearly all the small number of Christians arrested have been released. There have been no trials and no permanent confinements. Japan has no concentration camps.

The fact is that their hostility to Japan's foreign policy, especially the "New Order in East Asia" which she envisions, has blinded American Christians to the possibilities for good in the present developments in Japanese Christianity. If we tried to look at the situation through Japanese eyes, we should see that the church has been given an opportunity to meet a great challenge in her own way. The best service we can render our Japanese brethren is not to advise them either to bow or to rebel, but simply to view their plight with understanding. They are at work on a gigantic task. Let us have confidence that they will be as loyal to Christ as we would try to be.

Seven Hundred a Year

By Charles Granville Hamilton

THE PENTECOSTAL minister in town took in seven hundred members last year. That's more than all ministers of a diocese together take in.

The Pentecostal minister, to my surprise, attended a mission I was holding. So the first Sunday I had an off hour I attended a service at his church. He invited me to come back and preach for him. When I did, he apologized to me. There were only four hundred there; he was sorry; probably the rain had caused such a small crowd. He didn't feel like preaching when he had less than a few hundred. (I was used to speaking to twenty or less.) The service was not particularly emotional, and my sermon was as unemotional as the one of his I had heard. A good service with a good congregation; there was a distinct spiritual quality to it.

All the uptown churches had a union service one summer night. We had four hundred out and were very proud of it. Afterward I went down to the Pentecostal service. They had four thousand. What's the explanation?

Of course, he was an unusual preacher. No fly-by-night, he had preached fifteen years in the next town. He did not stress money but got more than any other minister in town. He built a church one year after he came to town and won his first member. The revivals were emotional but not much more so than those with which we are familiar in these parts. The singing was wholehearted but not unusual; the preaching not as moving as that of most evangelists; the doctrines expounded, except for the second blessing, just what might have been heard in the other

evangelical churches. A psychiatrist could have learned much at the revival. The audience was made up of the underprivileged, with a sprinkling of middle class folk and a few well-to-do retired farmers. These are the people who have few emotional outlets, no political status. If the preacher were a fascist he could sway thousands of followers.

"Who cares?" say the "better class" parsons. "We don't want that class." Well, I wonder. Does God ignore the multitudes just so long as we get the better class? What would Jesus think of our attitude? Is not the future with them? We have the gospel. We have faith, liturgy, organization, even social concern. But after years our congregations are still only a handful in relation to the total population.

The Pentecostal preacher took in seven hundred members in a year—more than many presbyteries and dioceses and associations and districts and "First" churches.

Pulpit Diary

By Renwick C. Kennedy

THE REV. James J. James was pastor of the leading church in Yaupon, a typical United States town in the twenty thousand class. He was a man of much popularity and some influence in the community. Some of the other ministers did not like him and his methods of competition, but he went over well with the average citizen. There were some who said he was brilliant, though perhaps all they meant was that he was a little smarter and a little better educated than most people in Yaupon. Now and then he was spoken of as Citizen Number One. Probably he did rank around the top.

Dr. James was what Americans once fondly spoke of as a post-war product. Since September 1939 he might with just as much reason have been described as a pre-war product. He was not old enough for the First World War, though he had been a member of an S.A.T.C. unit during that war at the college he was attending. The war ended in November of his junior year. During the fantastic years that followed he completed his college course, took three years at a standard conservative seminary and one year of graduate work at a liberal seminary, and secured a pastorate.

His rise was rapid: three churches in ten years, each pastorate a promotion, as his friends said, and then the First Church at Yaupon—eight hundred members and $4,000 salary.

His graduate year had opened to him a new world of ideas and attitudes. Basically intelligent and decent, he had the wit to examine the strange, new ideology of liberal Christianity, so alien to his fundamentalist heritage. Some of it he accepted. Some of his conservative inheritance he jettisoned. By the time he accepted the Yaupon First Church he was clearly on the liberal side in his social, economic and theological thinking, though in a mild and innocuous way. He preached his liberalism, but tactfully and safely. Most of the people liked it. He could with complete safety have been much more outspoken about it.

For six years Dr. James viewed with grave forebodings events in Europe. He frequently warned his people of the increasing gravity of affairs over there. He believed that war would come. The thought distressed him profoundly. In sermon after sermon he denounced war. He denied that he was a pacifist, reserving the right to approve a defensive war, though he admitted the difficulty of defining such a war. Save for this exception, no pacifist in the nation was more earnest in his opposition to war.

Then came September 1939 and the decent, humane, liberal, pacifist-inclined Dr. James found himself upon what is technically known as a spot. His dilemma lay in the choice he had to make of supporting his doctrine that all war is sin, or of supporting England and France against Germany.

Perhaps the issue was not so clear as that in his own mind. Undoubtedly his feelings clouded his thinking. Though three thousand miles away, he was swept along by the war. It still sweeps him along.

A few extracts from his sermons since then give one some idea of what has happened to him.

September 17, 1939, during the Polish campaign.

"This morning I want to talk about the Second World War. As a Christian minister I want to express some thoughts that have come to me in connection with this sad tragedy that is occurring in our world. It is not my purpose to devote many sermons to the war, though I suppose it will be difficult to stay away from it. After all it is the major event in our world since 1914. Perhaps I should preach about it.

"But I give you my sacred pledge that I will never turn my pulpit into a platform for the dissemination of hatred. I will never endorse this war, nor our entrance into it, nor, should we enter it, the conscription of our young men. I will never sell Liberty bonds from this pulpit. I hereby pledge my refusal under any circumstances to become a propagandist for the supreme sin of the race—war."

October 22, 1939, in the midst of the campaign to revise the Neutrality Act.

"The arms embargo must not be removed, not even on a cash-and-carry basis. Repeal or revision of the Neutrality Act is a first step toward war. As it stands the act is strong. It will aid in keeping us out of this war. We must stay out. This is a European war. No participant in it has clean hands. It will settle nothing. The First World War was going to make the world safe for decent people to live in it. But twenty-five years later the world goes to war again. Let Germany lose this war and she will begin

to prepare for the next one. Let England and France lose it and they will begin to prepare for the next one. War settles nothing. This war is no business of ours. Let us stay out."

December 17, 1939, Russo-Finnish war and naval activity in Atlantic.

"My sympathies are clearly with England and France in this war. They are fighting the battle of democracy. In a real sense they are fighting our battle. I feel that we should help them with materials, not that I have much hope that anything good will come from this war, but simply because England and France represent those decencies and values in which we believe. At the same time I am convinced that it would be folly for us to enter the war as a belligerent."

January 14, 1940, winter lull on the western front.

"These are times when men's hearts fail them for fear. The present is ominous. The future is desperate. I find that I am not able to think my way through the events of the present day with satisfying clarity. I unhappily admit that I am perplexed. So are you. So is everyone I know. I find myself re-examining ideas and positions I have held for a long while and which I had regarded as settled. You are familiar with my thoughts about war. But it may be that I was wrong. I still regard it with abhorrence as the supreme sin of the race. Yet when it is forced upon you, what can you do but go to war? When it threatens to destroy every value of Christianity and civilization, must you not go to war to save them? I don't know. I walk in darkness. May God help us all to see truth and duty, whatever truth and duty may be."

February 18, 1940. On this date Dr. James presided over a mass meeting of the people of Yaupon as local chairman of the Finnish relief campaign.

"I have for some years been one who has hated war. It is the foulest and most evil thing in this world. It accomplishes nothing good. Yet when it is forced upon men one has no choice but to fight. War was forced upon Poland, upon England and France, and now upon Finland. It is possible that it may some day be forced upon us. When that day comes we will have no choice but to do what the brave people of Finland have done."

April 21, 1940, during invasion of Norway.

"A dastardly crime has been committed. A quiet and peaceful people has been invaded by a brutal aggressor. The precious culture of a noble people, built up through generations, has been violated within a few brief days. As surely as there is a just God this wrong must be avenged. The German barbarians must be stopped or this world will not be safe for anyone."

June 2, 1940, during Battle of France. On this date Dr. James preached a sermon on the imprecatory 79th Psalm. He announced as his subject, "The Beast of Berlin."

"The German Luftwaffe bombed Rotterdam after the city had been surrendered. These fiends attacked a helpless, undefended, surrendered city. Within the space of a few minutes 30,000 people, men, women and children, were killed. This is murder, senseless murder by the nazi organization for murder. Humanity is the judge of this foul deed. Humanity must be the executioner.

"Adolf Hitler is an odious affront to the dignity of man. The world must be rid of him, at whatever cost to those of us in the surviving free nations. There are limits beyond which decent people cannot permit the forces of evil to go. You cannot be tolerant of a mad dog."

July 10, 1940, President Roosevelt submits $4,800,000,000 national defense bill to Congress.

"Let us pass this bill. Let us arm ourselves to the limit. Let us have guns instead of butter if need be. Let us give England fifty destroyers, or a hundred. Let us give her everything she needs. If materials of war are not enough let us give her men. Germany must be crushed. The whole German race today is criminal. The German race, and it is a race distinguished from all other people by its brutality, must be crushed and stripped of power forever. If England cannot accomplish this alone we must help her. . . . Hitler is the anti-Christ. Nazism is the anti-Christian movement. . . ."

September 15, 1940, Battle of Britain in progress.

"The Germans are an outlaw race, dominated by a madman. All their works are insults to truth and reason, to justice and mercy, to decency and the Christian religion. These inhuman monsters must be defeated, and it now seems unlikely that gallant England, left to face this onslaught alone, can defeat them."

October 20, 1940, following national registration of young men under the Selective Service Act.

"On last Wednesday 16,400,000 of our young men registered for military service. I approve this step 100 per cent. It is the beginning of our answer to the Mad Dog of Berlin. I regret that I am a few years beyond the age limit, but if we do enter this war, as I believe we will, I give you my pledge here and now that I will volunteer as a chaplain. I shall feel it to be my duty.

"England must win this war. The German brutes must be exterminated. Christianity and civilization must be preserved."

January 5, 1941.

On this date, one week after President Roosevelt's fireside chat of December 29, 1940, at the morning service, before a large congregation, Dr. James said that he believed the time had come for the United States to declare war upon Germany and to enter the conflict upon the side of our brothers, the English.

Possessions

OUR love this magic can unfold,
O you who on me treasures heap:
The less you ask, the less I hold;
The more you take, the more I keep.

LOUIS GINSBERG.

BOOKS

France Has Fallen Before

THE SECOND EMPIRE. *By Octave Aubry. J. B. Lippincott Company, $5.00.*

HAD M. Aubry, whose volumes on *Napoleon* and *St. Helena* brought him world fame, set out to write a tract to put heart into those who despair for France's future, he could hardly have produced a more effective one than this. Of course, he wrote with no such purpose in mind. His study of the reign of Napoleon III was written, as a matter of fact, before the outbreak of the present war; it is only the English translation which is appearing at this opportune juncture. But here is a picture of another France that dominated its continent and then was brought to utter ruin and confusion, only to rise again. The moral and political catastrophe with which Marshal Petain must grapple is no more confounding than that which faced Thiers.

The United States handled the Mexican adventure of the Second Empire so easily that Americans have always tended to dismiss Napoleon III lightly. It is hard for us to realize to what an extent his personality and influence overshadowed Europe up to within a few months of Sedan. "He holds us all in the hollow of his hand," said the King of Sweden, and even the jingoistic Palmerston confessed: "We feel his ascendancy ourselves. We dare not begin anything or even pass an opinion until we know the emperor's views and aims." Only Bismarck lightly defied him, and by the time Bismarck was ready to doctor the Ems telegram he was dealing with an opponent who was old and sick and desperately tired of the game. In the beginning Bismarck would have been only too glad to reach a basis of accommodation; it wasn't until Napoleon III fumbled the crisis that led to Sadowa, as late as 1866, that the Iron Chancellor discovered he was dealing with an empty shell of a man who need be neither placated nor feared.

Another effect which his Mexican misadventure has had on American opinion has been to obscure the extent to which Napoleon III made France the champion of liberal political and social ideas in Europe. To be sure, his actual statecraft often seemed to contradict his ideas—a failing in which he was not alone among monarchs. But he did believe in the self-determination of peoples; he was always a friend of Italian and Polish freedom; he regarded war as a monstrous abomination (yes, and plunged into the Crimea!); he constantly thought in continental terms, so much so that Aubry can say: "He remained a European upon the throne, and to such an extent that sometimes he would fail to see French interests clearly enough, deeply concerned as he was with them." In that respect he was not only ahead of his day; he was ahead of the European statesmanship that has succeeded him down to the present hour.

Why did he crash so ignominiously? First, as has been said, because he was a physical wreck, largely the victim of his own dissipations. Second, because the old order in Europe was so eager to see the upstart fall that even those who had reason to fear the rise of Bismarck's Germany would lend him no help. Third, because he could never win Paris, and Paris has played by far too potent a role in the drama of French history. Fourth, because of the incompetence of his subordinates, the virtual treachery of a few (like Bazaine) in key positions, and the inner rottenness of French society. This latter fact is especially commended to the attention of those who think that any moral shortcomings disclosed by the French last spring were a new element in the French equation.

It has been charged that the Second Empire and the Third Republic alike died of moral rot. Both had moral rot to contend with—plenty of it. But it was lack of wisdom, the sin of stupidity, which brought them to ruin. M. Aubry furnishes ample cause for melancholy reflection as he traces the disintegration of Louis Napoleon and his empire. But the fact that the utter prostration of 1871 served to usher in a new and not inglorious chapter in French history also furnishes cause for hope.

PAUL HUTCHINSON.

Books in Brief

THESE SHARED HIS CROSS, STUDIES IN THE LAST DAY OF THE LIFE OF JESUS. *By Edwin McNeill Poteat. Harper & Brothers, $1.75.*

Continuing the fruitful vein which he opened a year ago in his *These Shared His Passion,* Dr. Poteat here presents personalities and episodes of the day of crucifixion. This is not a mere retelling of the familiar story; still less a theological interpretation. Imagination plays a large part. The details are not all historical. Here is a case where truth transcends fact, and where timeless reality shines more clearly through an imaginative re-creation of the scenes than it could through a photographically accurate representation of the known details. Especially suitable for Lenten reading, this book has permanent value for any season.

INTO CHINA. *By Eileen Bigland. The Macmillan Company, $3.00.*

Among recent travel books few can approach this in interest. It tells the story of a trip made by Mrs. Bigland, representing a London newspaper, by the Burma road from Mandalay and Lashio to Kunming, thence by air to Chungking, and by air back again to Indo-China and Rangoon. Her descriptions of bus travel over what is now probably the most famous road in the world are hair-raising, and when she tells what it is like to live through a Chungking air raid she manages to make the terror altogether too authentic for comfortable reading. But she did get very close to the spirit of the Chinese; so much so that she seems to have remained a good deal of an enigma or an annoyance to most of the Europeans she encountered. Incidentally, her experiences force a downward revision of most American ideas as to the amount of war material which is or can be shipped into free China over the Burma road. But it should revise upward all estimates of the indomitability of the Chinese spirit.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND. VOL. IV. *By W. K. Jordan. Harvard University Press, $5.00.*

With this volume, dealing with the attainment of the theory of toleration and accommodations in thought and institutions in the two decades ending with 1660, Professor Jordan brings to a conclusion a monumental work. The political and external phases of this period having been considered in the preceding volume, the author is free to devote his attention to the development of thought, and that particularly within the Anglican and Roman Catholic groups, and to evaluate the influences which had affected English thought in regard to toleration from the Reformation to the Restoration. There remained much to be done before reli-

gious toleration became a practice of the state, as evidenced by the fact that the Act of Uniformity came in 1661. Reviewers of earlier volumes in this series have paid high tribute to the scholarship, industry and sound judgment that Professor Jordan has exhibited. It remains only to say that the work as a whole deserves all the praise that has been given to its parts, and that it will long remain a landmark in Christian historiography.

Books Received

Preaching from the Bible. By Andrew W. Blackwood. Abingdon-Cokesbury, $2.00. (To be reviewed.)

China Shall Rise Again. By Madame Chiang Kai-shek. Harpers, $3.00. (To be reviewed.)

Science, Philosophy and Religion, A Symposium. Conference on Science, Philosophy and Religion, 3080 Broadway, New York, $1.50. This is the volume containing the papers presented at the much publicized conference held in New York in September 1940. The conference itself and some of the papers have already been discussed at some length in these columns. The entire collection will repay study, for the greatest value of the conference did not lie in its most sensational features.

The Pocket Book of Short Stories. Edited by M. E. Speare. Pocket Books, Inc., 25 cents. Twenty-two American, British and Continental masterpieces, complete, 440 pages. What a two bits' worth!

The Cambridge Bibliography of English Literature. Edited by F. W. Bateson. 4 volumes. Macmillan, $32.50. (To be reviewed.)

Versailles Twenty Years After. By Paul Birdsall. Reynal & Hitchcock, $3.00. (To be reviewed.)

Intellectual Honesty and Other Addresses. By William Allan Nielson. Prospect Press, Litchfield, Conn., $2.00. Most of these addresses were chapel talks at Smith College, of which Dr. Nielson was president from 1917 to 1939. They lack none of the dignity and thoughtfulness that addresses in such a setting should have, but show more human warmth than they usually do have.

The Cross and the Garden. By Fred H. Lindemann. Ernest Kaufmann, Inc., 7 Spruce St., New York, $1.00. Excellent sermons for the Lenten season by a Lutheran pastor.

Mexico, A New Spain with Old Friends. By J. B. Trend. Cambridge, England, University Press; New York, Macmillan, $2.50. (To be reviewed.)

Not for the Meek. By Elizabeth Dewing Kaup. Macmillan, $2.75. (To be reviewed.)

Living Where Jesus Lived. By Emma Jewell Ross. Macmillan, $1.50. A somewhat desultory and informal account of travels and observations in Palestine, with special reference to the biblical events for which the land furnished the setting. But the travel was not desultory nor the observations hurried. The author lived in the Near East several years while working for the Y.W.C.A. Especially for young people.

The Search for God. By Marchette Chute. E. P. Dutton & Co., $2.75. The search is limited to biblical materials: first, a consideration of the book of Job, which establishes man's right to search; then, the first three chapters of Genesis, which present "two conflicting interpretations of God"; third, a general survey of the development of the idea of God in the Old Testament; fourth, a running commentary on the life of Jesus. The author believes that the theologian, the scholar and the historian are all fatally handicapped in their efforts to understand the Bible. She is happily free from their disabilities and rests her case on the Smith-Goodspeed translation. Nevertheless, the findings of her intelligent mind are more enlightening than one might expect, though not strikingly original.

My Sister and I, The Diary of a Dutch Boy Refugee. By Dirk van der Heide, Harcourt, $1.00. An authentic document which brings the experience of European refugee children vividly before the mind of the American reader. Dirk's adventures were no more harrowing than they had to be, considering that his mother was killed in the bombing of Rotterdam. His narrative is all the more moving because its pathos is repressed. He tells a straight story in a boyish and manly way.

Random Harvest. By James Hilton. Little, Brown & Co., $2.50. (To be reviewed.)

The Philosophy of Silence. By Alice Borchard Greene. Richard R. Smith, $2.50. A thoughtful and scholarly discussion in a field which invites bizarre and fantastic theorizing. Silence, as absence of sound and action, is considered not as an end in itself but as the starting point for disciplined relaxation of body, mind and emotion, for long-range thinking and for receptivity to beneficial influences. Much is said of the practice of Quakers and Oriental cultists.

Manhood into God. By Frederic Hastings Smyth. Round Table Press, $3.50. After receiving a doctorate in chemistry, teaching three years at Massachusetts Institute of Technology, and serving as a U. S. army captain in chemical warfare service during the war, Dr. Smith prepared for holy orders. In this substantial volume of 500 pages he presents a comprehensive view of theology from the Anglo-catholic point of view. "Catholic orthodoxy, rather than dissident heterodoxy, is, when rightly understood, the only sure guide to all genuinely new thought. . . ." Nevertheless he "sincerely trusts that this book contains no 'new' theories or doctrines whatever." The central concepts around which the discussion revolves are the incarnation and the sacraments.

CORRESPONDENCE

Dr. Niebuhr and Christian Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading Mr. Bosley's article, "The Illusions of the Disillusioned," one hardly knows whether to wonder most at Mr. Bosley's blindness to Mr. Niebuhr's meanings or at his hopeless oversimplification of the paradox ensuing upon all Christian living in history. How anyone who has read Niebuhr's writings with half an eye open can propound the utterly untrue statement that Mr. Niebuhr feels "that God's grace gives us the privilege of proceeding with good conscience to raise all manner of hell through war" is beyond language to describe. A worse case of eisegesis posing as exegesis it would be hard to find. If Mr. Niebuhr is the apostle of anything he is the apostle of the perennially uneasy conscience which is made endurable not by its transformation into the "good" conscience, but by its knowledge of the received forgiveness through grace, which redemptively overarches all man's evil preserving his sonship in the spirit even within the contexts and compromises of an evil generation and an as yet imperfect and unholy heart.

Mr. Bosley presents us with the astonishing spectacle of a Kingdom of God amputated from all realistic relations with the kingdom of Caesar seeking to restrain a kingdom of Caesar which has severed all relations with any Kingdom of God. This hiatus in his thought constitutes the vitiating fallacy throughout his article, and the difference between his position and that of Niebuhr. Bosley completely ignores the fact that life within history imposes upon the Christian at one and the same time the obligation to acknowledge the claims of the spirit upon him *and* the obligation to effect the maximum of spiritual order in a world where absolute love is impossible.

The Christian is both a son of God and a citizen of the realm of Caesar. He is a creature for whom love and coercion, even its final form, are simultaneous though differing realities. The tension of his life and the compound nature of Christian judgments arise from the obligations of love and the simultaneous necessity of balancing power against counter-power in all his acts as a creature within history and as a citizen of the state. His attempt to render unto Caesar the things that are Caesar's involves him in the concern to seek the exercise of power in the service of love at the political level. But, since unqualified love cannot be thus embodied in a world where all men have not made the Christian commitments or accepted the Christian presuppositions,

his task becomes the exercise of political power in the interests of the maximum of relative justice. His insights as a child of the Spirit prevent him from mistaking his relative acts for either absolute justice or unqualified love.

The Christian is thus one who is always kept humbly aware of his compromises with selfishness. The "cities" of Caesar and God are not separate and discrete. They constitute two orders of one historic reality, namely, the life of the Spirit in history. The complexity of all human existence for the Christian is due to the nature of man who lives a single spiritual existence in two dimensions, that of nature, involving his relations with the kingdom of Caesar, and that of grace, involving his citizenship in the Kingdom of God. Doing justice to both, we must seek to do violence to neither.

If Mr. Bosley were more aware of this than his article indicates he would not have indulged in the amazing argument that can be summed up, "We shall do anything to avoid submitting to tyranny except the avoidance of submitting to the tyrant." His article is an illustration of the thesis he denies, namely, the pacifist's belief in the willingness of even evil men to forego, in the interests of Christian love, the loot that awaits unfettered pretensions to power, if only those who think that war is evil will say so loudly enough and will also protest "long enough not to sanction another war *no matter what the cause.*" If this isn't "faith in the goodness of man," then, pray, what is it? It is a perfect illustration of the spirit which, Mr. Niebuhr insists, pacifism has "absorbed" (not from which it originated as Bosley tries to make him mean), namely, the spirit which conceives that the will to power will listen to the overtures and injunctions of the spirit of love unimplemented by coercion, making it unnecessary at the last instance to arrest the expansion of tyranny by confronting military power with counter military power.

The Christian does not and cannot bless war. But neither does he fall subject to the illusion that the obligations of Christian love are susceptible of unqualified embodiment in history. The Christian does not identify the cause of God with the causes of Caesar. But this does not blind him to the service which the latter perform, at their level, in unveiling the ground of justice upon which alone grace can rest.

The disillusioned may yet have some illusions; who has not? But heaven deliver us from the righteous oratory of a naive idealism and the ghastly oversimplifications to which it leads us. One would think that Augustine and Thomas Aquinas had never written, or perhaps, never been read!

First Presbyterian Church, Donald H. Stewart.
Frankfort, Ky.

Editor The Christian Century:

SIR: Mr. Stewart will find the statement which he says is "utterly untrue" to Mr. Niebuhr's position on page 30, paragraph 2, of the book. (Why the editors chose to delete the page references from all but the first few quotations in my article is their own secret. I shall be glad to furnish page references for all statements quoted from Mr. Niebuhr's book to any who, doubting the accuracy of my use of them, care to have them.)

It is difficult to imagine a more thoroughgoing brief misunderstanding of the position of pacifism than Mr. Stewart's letter. Few pacifists would dispute his claim that "a Christian is both a son of God and a citizen of the realm of Caesar," and I, for one, will insist with him that these are profoundly interrelated areas in human experience. We disagree on the problem of what is the most effective social symbol of this love of God which admittedly defies absolute incarnation in human life. Though none of us is worthy to receive it and at best can express it only imperfectly, it nonetheless, through Christ, requires of us complete commitment to it in all things. Where the sinfulness of human nature and human society is either so unconscious or so profound that no opportunity for human choice exists (and this constitutes the empirical basis for the idea of original sin) those of us who seek to serve him cannot do so. But where an opportunity for choice presents itself, whether in the matter of underpaid labor, or international tyranny, or international war, we must choose that mode of action which most perfectly permits us to give evidence of our commitment to his will. In terms of the present crisis Mr. Stewart chooses participation in this war as a fitting expression of the love of God revealed in Christ, while I espouse the alternative of pacifism.

When the cities of Caesar and God alike call for my supreme loyalty in a situation where I can choose, I, as a Christian minister, have no choice. I must either bear witness as best I can to this love of God or forsake my belief in the Christian vocation.

Mount Vernon Place Methodist Church, Harold Bosley.
Baltimore, Md.

War--The Woman's Side

Editor The Christian Century:

SIR: It is to me significant that you asked no woman, married or single, to participate in your symposium, "What I Will Do if America Enters the War." Either we are to conclude that the question does not concern us, or that our answer would have little relevance. Both of these conclusions may be true (though I, for one, am not ready to say that they are) but they still leave unanswered many pressing questions. How does a modern woman, without benefit of conscription blank or army post, most intelligently express her decisions and convictions regarding war? Is hers always to be a vicarious role?

The exemption in which women automatically find themselves is as odious to some of us as ministerial exemption is to many clergymen. In saying this, I am no blatant feminist. I recognize certain biological and sociological factors which, of necessity, make our choice different. But that does not render the question, "What will I do in event of war?" any the less pertinent for every woman who thinks.

There is still need to clarify, for men as well as for women, such questions as these: How can the woman who believes America ought to enter the war most effectively serve her country in wartime? Is there any place for the woman conscientious objector? How, when and where can she best register her convictions? What specifically is the wife of a conscientious objector going to do in the event of war? And what about the husband and wife who disagree as to participation in war? Whose view shall prevail in a situation the consequences of which are so mutually shared? These and other such questions your symposium left untouched.

Editorials on how backward the church has been in recognizing woman are all to the good. But didn't you miss a good opportunity to turn the tide a little by failing to include her problem in a discussion on the paramount issue of the day?

Columbia, Mo. Jean Beaven Abernethy.

War Aims Before Peace Aims

Editor The Christian Century:

SIR: The pacifist is correct when he says that war can no more end war than it can give us peace and justice. From which it follows that to make "peace on earth" and "justice for all" our war aims is the sheerest nonsense. As a matter of fact, our war aims begin and end with the complete destruction of Hitler and Mussolini and the bestial way of life for which they stand. Surely that is apparent to all.

Perhaps The Christian Century when it demands that we should declare our war aims is really thinking of peace aims. There is all the difference in the world between war aims and peace aims. I am right behind you and all Christian leaders in striving for Christian peace aims. In my own pulpit and out of it I am constantly warning against that prejudice and hatred that might bear fruit in another unchristian peace. Only a thoroughgoing Christian peace can offer any hope for an end to war and an era of world-wide justice. It is here that the church finds its greatest opportunity today. By all means keep on demanding, in and out of season, peace aims consistent with the mind and spirit of Jesus.

But, please remember, before you or I or Churchill or Roosevelt can have any "say-so" with respect to Christian peace aims we shall first have to achieve our war aims. That is an essential first step that pacifists profess not to see.

Nokomis, Sask. Eric D. Errey.

NEWS *of the* CHRISTIAN WORLD

Council to Study Plans for Peace

Federal Council Sets Up New Peace Commission—Chaplains' Committee Renamed—Aid to C.O.'s

(Special Correspondence)

NEW YORK, Jan. 20.—The new president of the Federal Council, Dean Luther A. Weigle, presided last Friday at the first meeting of the new executive committee, elected at Atlantic City for the current biennium. Among its most important actions was the appointment of a commission to study the bases of a just and durable peace, under the chairmanship of John Foster Dulles, Presbyterian international lawyer. Eighteen members of the committee are already appointed, and provision was made by which seven organizations could each appoint two others. The purposes of the committee are "first, to clarify the mind of our churches regarding the moral, political and economic foundations of an enduring peace; second, to prepare the people of our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace; third, to maintain contacts with the study department of the World Council of Churches [now in the process of formation]; fourth, to consider the feasibility of assembling a representative gathering of Christian leaders, lay and clerical, as soon as practicable after an armistice has been declared in any of the wars now being waged, for the purpose of mobilizing the support of the Christian people of all lands in the making of a peace consonant with Christian principles."

* * *

Committee on Chaplains Is Renamed

The committee on chaplains was reorganized. Henceforth it is to be known as "The General Committee of the Churches for the Army and Navy—A Commission for Spiritual Defense." The purposes of the committee were thus designated: "The object of the General Committee of the Churches for the Army and Navy shall be to act as the agency through which ministers, applying for commissions as chaplains in the several branches of our national defense, including the Civilian Conservation Corps, shall be given ecclesiastical endorsement by the several denominations represented in the General Committee of the Churches for the Army and Navy, as now required by the federal government; to strengthen the ties between the chaplains and the several denominations to which they belong; to assist in the promotion of an active and helpful relationship between the bodies represented in the committee and the men engaged in the services of national defense by the formulation of plans through which the ministry and laity of these denominations may cooperate with the military and naval agencies in safeguarding the moral and in strengthening the spiritual life of officers and men; to engage a competent executive to serve as the official commissioner of this body in the furthering of all its objectives; and to function in close cooperation with the Federal Council of the Churches of Christ in America and the denominations belonging to this committee, not members of the Federal Council, as an official liaison between these bodies and the government."

* * *

Federal Council to Give Aid to C.O.'s

The executive committee also authorized its committee on the conscientious objector to be represented in a consultative capacity on the National Service Board for Religious Objectors, which was set up by the Friends and others in Washington last summer and has recently led in the establishment of work camps for conscientious objectors. It authorized the Federal Council committee on conscientious objectors to sponsor jointly with the Friends one or more such camps "with the understanding that the Federal Council assumes no financial responsibility for the administration of such camps beyond that which may be provided by the denominations having membership in the council, or otherwise."

* * *

Council to Meet with Other Interchurch Agencies

On the question of the negotiations for a union of national interchurch agencies, progress was reported by Charles E. Schaeffer, the chairman of the Federal Council committee. Two proposals for joint meetings with the Home Missions Council and the Foreign Missions Conference were unanimously approved. The conference with the Home Missions Council will discuss "how to carry further the process of eliminating competitive grants to parishes in overchurched communities." The conference with the Foreign Missions group will consider the problem, "What can we do to further the process of church unity on the foreign field?"

* * *

Joint Committee for War Camp Work

Roswell P. Barnes reported on the conference of denominational leaders held Jan. 3 at Washington. The proposal from this meeting to appoint a "committee to coordinate the interest of the Protestant churches in the areas adjacent to army camps" was adopted. The committee is to be representative of the Home Missions Council, the Federal Council and the Committee on Army and Navy Chaplains.

J. HENRY CARPENTER.

University Head Ends Epochal Service

An epochal presidency came to an end recently with the resignation of Francis Lister Hawks Potts, president of St. Johns University, Shanghai, since 1888. This Episcopal school, which had grown up under his leadership from its beginning, is one of China's outstanding mission institutions.

Iowa Youth Indict Elders for Laxity

College Paper Accuses Elders of Lack of Responsibility—State Pastors' Convocation—Steiner to Retire

(Correspondence from Iowa)

DES MOINES, Jan. 15.—A striking article appeared recently in the *Daily Iowan*, the University of Iowa newspaper, under the caption, "Take Us Back to Solid Ground." It is addressed to the older generation, and particularly to the faculty of the university. The article asserts that youth has not been taught how to face facts, and has not been shown how to live. Here is a quotation from the article:

"You haven't taught us to be able to take it. We aren't living within our means, and we followed your example. We are afraid of hard work; you never taught us to love it. We can't accept responsibility; you couldn't before us. We don't know the meaning of discipline; you didn't discipline us. We have nothing to which we can cling as the understood, almost tangible jewel of our American heritage. It is there, but you understand it even less than we do."

The article goes on to say: "We want constant training in the constant things of life, the physical, mental and spiritual things which have been the foundations of humanity since the civilizations of ancient China." The whole article has been taken as a ringing challenge to educators.

* * *

Moffatt and Harkness to Address Pastors

The annual Iowa convocation of ministers is scheduled to meet Feb. 3-5 in the University Church of Christ, Des Moines. The two chief speakers will be James Moffatt and Georgia Harkness. Dr. Moffatt's four scheduled subjects are: "The Preacher Yesterday and Today"; "The Right to Preach and How to Preach Rightly"; "The Sermon in its Rich Variety"; "The Sermon and the Word." Dr. Harkness will give three addresses on the themes: "Contemporary Trends in Theology," "The Discovery of God" and "The Meaning of the Christian Community." This convocation brings together annually a large group of Iowa ministers. The meetings are held in the University Church and Drake University provides the lecturers. C. R. Frankhauser, pastor of the First Evangelical Church of Des Moines, is president of the convocation.

* * *

Grinnell Undergoes Radical Shakeup

President Stevens, the new head of Grinnell College, is bringing about some striking changes in the college setup. The new emphasis looks toward making Grinnell emphatically a liberal arts college, with very high ideals of scholastic standing. There will be some alterations of the curriculum. Such departments as journalism

and business administration will be discontinued because it is felt that such matters belong rather to a graduate school and have no place in the program of a liberal arts college. Henceforth no student is to be admitted whose high school record does not place him in the upper fourth of his graduating class.

* * *

Steiner to Retire This Year

Edward A. Steiner is to retire in the spring because of age. When a successor is called he is to be not alone head of the department of religion but also dean of the college chapel and is to have general charge of all religious activities on the campus. Dr. Steiner has had a long and distinguished career as an educator, author and Christian leader.

* * *

Disciples Convocation Meets in Des Moines

The Disciples of Christ held a regional conference—for Iowa, Minnesota, Nebraska and the Dakotas—in the University Church of Christ, Des Moines, in December. The attendance exceeded 2,000 and at some of the sessions the spacious University Church, which seats more than 2,500, was filled to capacity. The conference was led by the secretariat of the world-wide organization of the Disciples, and was an effort to bring to the minds of delegates the whole picture of that denomination's activities on a world scale.

* * *

Baptists Increase Missions Receipts

F. G. Codd, pastor of the First Baptist Church of Davenport, is serving this year as president of the Iowa Baptist convention. He is giving an unusual amount of time to this responsibility and is achieving a fine measure of success. Missionary receipts this year for the state are more than $2,500 in excess of the figure a year ago—and this does not include generous giving in the special calls for relief work. A recent series of 21 evangelistic conferences, held in various areas of the state, has been most successful. B. G. Field, director of Christian education for the Baptists of Iowa and Nebraska, is projecting a series of about 12 educational conferences for February and March. He will be assisted by Frank Anderson, state secretary of Iowa.

* * *

Pastors Hit Council for Liquor Laxity

At its monthly meeting, held Jan. 6, the Des Moines ministerial association created a considerable flurry through the report of its public affairs committee. This report sharply criticized the city council for its lack of enforcement of the liquor laws. The press gave the report wide publicity.

* * *

And So Forth

After a splendid pastorate of some 11 years, Floyd Allan Bash has resigned at Central Church of Christ, a downtown church of Des Moines, and goes to the First Christian Church of San Antonio, Texas. He gave his farewell sermon yesterday to his Des Moines congregation.

In December the University of Dubuque held a spiritual emphasis week. The guest leader was Louis H. Evans.

WARREN C. TAYLOR.

ABINGDON-COKESBURY

Faces About the Cross ● CLOVIS G. CHAPPELL

"Of the sixteen pulpit addresses comprising this volume, the Prologue is a study of the Christ as He approaches the Cross, the Epilogue is a study of the meaning of the Cross to Paul, and the others are all character studies of the men around the Cross—given in the well-known Chappellian manner. . . . Clear outlines . . . vital lessons . . . properly emphasized truth . . . personal presentation . . . helpful . . . suggestive."—*Charles Haddon Nabers.*

Some of the Themes: PROLOGUE—THE STEADFAST FACE. A NAMELESS HERO. CRITICS AND CRITICISM. THE LITTLE OUTLAW. THE CONSCRIPT. MISTAKEN TEARS. THE TIMID FRIEND. THAT FOX. EPILOGUE—WHEN DEATH IS GAIN. $1.50

"This book is a treasure!"
—Dr. George A. Buttrick

Our Dwelling Place

SEIDENSPINNER and LARSEN

The Devotions: Simply and beautifully the five sections—OUR EARTHLY HOME, OUR LOVED ONES, OUR DAILY WORK, OUR STRENGTH, OUR FATHER'S HOUSE—progress through the whole range of the normal Christian interests. The suggestiveness of visible beauty, added to the deeply spiritual meditations, makes possible a devotional experience of more than ordinary meaningfulness.

The Photography of the thirty full-page illustrations is the art of a professional photographer whose pictures have won high awards in this and other countries. Its use in guidance for the quiet hour is both unique and effective. $2

Why the Cross?

G. RAY JORDAN

In personal and dramatic fashion, this book presents the Cross as the indispensable and inescapable experience both in historical Christianity and in daily Christian living. In the Lenten weeks ahead, these vivid, stimulating chapters will lead many to a new realization of the vital relevancy of the Cross to life in today's world.

Some of the Themes: WHY THE CROSS, FOR JESUS? SIMON PETER, WHO LOST HIS NERVE. HEROD, WHO BARTERED HIS SOUL FOR PLEASURE. WHY THE CROSS, FOR GOD? WHY THE CROSS—FOR YOU AND ME? $1

The Chapel Prayer Book ● J. H. FRIZZELL

"Presidents, preachers, and chaplains may use this chapel prayer book without fear. Here is the noble language of our heritage; here is the faith of one who understands students and their religious needs; for the college chapel and the private study."—*Amherst Graduates' Quarterly.* $1

The Evening Altar ● CARL WALLACE PETTY

"Here is a continuing sacrament of Carl Wallace Petty's royal manhood, making it possible for a multitude of readers to feel the throb of his high purpose."—*Albert Edward Day.*

Sixteen reflective chapters on such topics as MEMORY, COURAGE, LOYALTY, CROSSES, BROTHERHOOD, INSIGHT. $1

The Springs of Creative Living ● ROLLO MAY

"This book has the merit of considering in forthright manner the peculiar function of religion in promoting personality well-being. . . . A valuable contribution to an important subject."—*Christian Century.* $2

The World's Need of Christ ● CHARLES A. ELLWOOD

"Here an eminent sociologist cuts through all dogma and asks us to come face to face with the ethical teaching of Jesus . . . the only possible reconstruction of our social order. . . . He shows a full knowledge of modern religious thinking."—*World Call.* $2

Facing Life with Christ ● JAMES REID

"There is not a scrap of religious jargonese in the fourteen direct, persuasive, sequential chapters, which begin at a point that none can question ('The true business of life is living') and end with a picture of the new world order. . . . The book sets out clearly what is involved in facing life with Christ."—*British Weekly.* $1.50

PRICES SLIGHTLY HIGHER IN CANADA

At Your Bookstore

ABINGDON-COKESBURY PRESS • Nashville

Missouri Torn by Political Strife

Refusal to Seat Governor Arouses State —Relief Funds Voted—St. Louis Plans for Mission

(Correspondence from St. Louis)

ST. LOUIS, Jan. 16.—There was to have been an inauguration in Jefferson City on Jan. 13. Forrest C. Donnell, Republican candidate, who was elected by 3,613 votes over Laurence McDaniel, was to have taken office. But no inauguration occurred. A Democratic-controlled legislature refused to recognize his election. Missouri is in turmoil. The majority of the citizens, Democrats as well as Republicans—because Donnell could not have been elected without thousands of scratched ballots—are furious. The press, civic organizations, religious groups and the public as a whole resent what seems to be a legislative defiance of the provisions of the state constitution. The speaker of the house, Morris Osburn, supported by Attorney General Roy McKittrick, takes the position that the closeness of the election, combined with certain charges of unfair voting, justifies a delay in the recognition of Donnell until a recount is made.

* * *

Governor-Elect Sues For Recognition

The governor-elect, however, is not standing idly by. Realizing the strength of his position, he is employing legal pressure to compel the acceptance of his victory and of his rights as governor. He has petitioned the Missouri supreme court for a writ of mandamus to force his seating. The case will be carried, if necessary, to the United States Supreme Court. Gov. Lloyd Stark has now vetoed the legislative action creating and empowering the investigating committee. Consternation reigns at Jefferson City. Women from all parts of the state loaded the galleries and planted protesting placards. Some of these and others arranged a funeral procession for the "dead" constitution. A humorous sidelight is that Donnell and the house speaker, Osburn, got trapped for a half-hour in a stalled elevator in the supreme court building.

* * *

Relief Funds Are Provided

The legislature had the political grace, even though any legislative action is supposed to wait until after the acceptance of the governor, to provide relief funds for the month. Both relief and pension allotments had been held up since the first of the year awaiting legislative provision of temporary appropriations. The largest share in direct relief allotment went to St. Louis, $143,000, and to Kansas City, $102,458.

* * *

Mission Plans Begin With Prayer

The program for the National Christian Mission included a service of prayer and meditation for ministers at the Westminster Presbyterian Church. It was felt by leaders that something more than simply a great meeting was necessary. Spiritual preparation was considered needful. Sharing in the prayer period were Milton Thompson, Berea Presbyterian; Oliver Shank, Fourth Baptist; and J. B. Peters, St. John's Methodist. Bible reading was directed by S. B. Edmonson, Union Methodist. Other leaders were John Biegeleisen of Eden Seminary and Dean Sprouse of Holy Trinity Cathedral, Kansas City. An outline of the mission was given by Clark Walker Cummings, federation secretary, and E. W. Brandeburger.

* * *

Infantile Paralysis Eradication Campaign Seeks Dimes

"Brother, can you spare a dime?" Radio station KMOX is leading in a community campaign to collect a mile of dimes for the fight against infantile paralysis. A 33-foot outdoor stand will serve as a depository for the 10-cent pieces passers-by will add to the line. A number of service and luncheon clubs have promised to make a visit in a body. A nickel of each dime stays here for St. Louis victims; the other nickel goes to the National Foundation for Infantile Paralysis. It takes 90,000 dimes laid end to end to stretch over a mile.

* * *

Churches Vary Observance Of New Year

Church ways of welcoming the New Year were interesting and wholesome. Pilgrim Congregational had a floor show and supper for young people. Union Avenue Christian had a midnight service of worship. The choirs of Giddings Presbyterian and Second Presbyterian combined to sing Handel's "Messiah" to usher in the new year.

* * *

And So Forth

S. E. Stringham has been named minister to the Shaw Avenue Methodist Church, replacing S. L. Schubel.

Roger D. Winger, formerly of Gering, Neb., has succeeded James H. Coil at the Compton Heights Christian Church. Mr. Coil has been appointed chaplain of the legislature and has moved to Jefferson City.

Rolland N. Dutton of First Baptist Church, Elmira, N. Y., has accepted a call to Delmar Baptist Church. He begins service March 1.

Defense contracts of over $200,000,000 are giving a boost to business in this section.

MAURICE W. FOGLE.

No Presbyterian Missions Are Yet Closed

Not a single Presbyterian mission station has been closed because of the war, according to a statement issued in Philadelphia by the Presbyterian Board of Foreign Missions. Out of 353 missionaries in China, says the statement, it has been necessary to evacuate only 19 mothers with children, ten children unaccompanied by parents, and one mother whose children are in the United States. Thirteen missionaries have been temporarily transferred to the Philippines. In Japan only two missionaries, mothers with children, have been evacuated out of a staff of 57. Although 30 missionaries, 15 of whom are mothers with children, have returned to America, 61 remain in Japan and expect to continue there indefinitely.

Brunner Debates Barth's Teaching

Swiss Conference Brings Differences on Revelation into Open—Agreement Still Sought—Danes Rally

(Correspondence from Central Europe)

GENEVA, Dec. 20.—For some years there has been in existence a Swiss Protestant Relief Organization for the Confessional Church in Germany. This organization recently called together its third conference, not only to discuss practical questions such as finance, but mainly to deliberate on what the witness of the Confessional Church should mean for the Swiss Protestant churches. For a long time these churches have refused on principle to accept any written standard for their faith other than Scripture. That has lent special significance to their discussions about joining the World Council of Churches and now about their relationship to a church which has issued a very bold and uncompromising written confession of its faith—the celebrated Barmen Declaration. The fact that the Swiss theologian, Karl Barth, was the leader in framing that declaration has of course stimulated the discussion.

The conference, which was held at Wipkingen, Zurich, Dec. 8 and 9, was attended by a large body of ministers. The basis for its discussion was provided by a penetrating address by Prof. Emil Brunner, Barth's friend and controversial foe, on the significance of confession of faith for the church in Germany and in Switzerland. The point which aroused most controversy was his criticism of the first article of the Barmen Declaration, which asserts that Jesus Christ and the Bible as a witness to him represent the sole source of revelation, and roundly denies that any other "events and powers, figures and truths" can be acknowledged as a revelation of God. Brunner contended that Scripture bears witness to a general revelation in creation.

* * *

Barth and Brunner to Seek Agreement

Barthians and Brunnerians at once joined issue, at first in smaller groups and then in plenary session. A motion by Karl Barth that the first article of the Barmen Declaration (further defined by him in a second motion) be accepted by the conference focused the issue clearly. The partisans of the motion stressed the point that a refusal to accept the doctrinal position of the German Confessional Church would deprive the work of the Relief Organization of its natural basis. The texts John 14: 6 and John 10: 1 and 9 were also underlined. In the end, the motion of Karl Barth was provisionally accepted by the conference, subject to the results of further study by the committee of the Relief Organization, which it is hoped will lead to a clarification of the issues involved. Brunner laid particular emphasis on the need for further discussion of the meaning of Romans 1: 19. This is the most significant theological conference which has been held in Switzerland for a long time. Wide differences of opinion still of course exist, but it is important that the two chief

groups of opinion have agreed on a basis of discussion and have declared their desire to pursue the effort to arrive at fuller agreement.

* * *

Church in Russia Prays For Enemies

A remarkable prayer composed anonymously and used by the Orthodox Church in Russia today in its requiem liturgies has just been brought out of that country and published in the fortnightly review *Pravoslavnaya Russ.* It includes the following moving words:

"O peaceful Light, Redeemer of the universe, whose love embraces the whole world, we hear thy prayer from the cross: 'Father, forgive them.' In the name of the universal pardon, we dare to beseech the Heavenly Father to give eternal peace to his enemies and ours. O Lord, forgive those who have poured out the innocent blood, those who have bestrewn our ways with sufferings and raised their prosperity on the tears of their brethren. O Lord, do not condemn those who have persecuted us with their calumnies and their perfidy; be merciful towards all those whom we Christians have hardened without knowing it; may our holy prayer be for them a mystery of reconciliation. . . .

"Father of all consolation, thou makest the sun to shine on the just and the unjust; thou dost satisfy them with the fruits of the earth and rejoice them with the beauty of the world. We believe that thy mercy is without limit, and that it will not cease in the life beyond the tomb; we believe that it will also touch the sinners who have denied thee. We suffer for those who, by breaking thy commandments, blaspheme against thy holiness. O Lord, may thy redeeming and saving will include them also. Have pity upon those who are poisoned by the poison of unbelief and who have not recognized thee during their life on earth; may they know thee and adore thee in the life beyond. O Lord, forgive those who have died without repenting; save those who have destroyed themselves, their minds being darkened; may the fire of their shame be extinguished in the immensity of thy salvation. . . .

"O Lord, thy children groan; have mercy upon them; they have need of thee. Their sins are immeasurable, but thy grace is infinite. Have mercy upon the misery of those who have departed from thee. O Lord, have mercy upon those who have persecuted the truth; may thy love be with them, not as a flame but as a breath of Paradise. . . ."

* * *

Danish Christians Affirm Faith

Two notable events have recently occurred in the Christian life of Denmark. Pastor Knut Hee Andersen has published a widely read booklet on *The Future of Denmark,* and a great nation-wide Christian assembly has been held. In his booklet Pastor Andersen calls Danes to fight for a regenerated Denmark. "Material domination and guns can decide only the external conditions of the life of a people, but the nation remains the mistress of her soul." He admits that democracy must free itself from many faults, but he warns his fellow citizens against any measure which would "throw the baby out with the bathwater." "It is absolutely false to claim that the world crisis has condemned the rule of the people without appeal. Even if we see that very great things can be done when all the forces of a nation are concentrated under the rule of a single will, we must never forget that the greatest things in our time were done by a little free nation—the Finnish nation. . . . The new Denmark cannot be built without faith in God. It must be based on the nation's will to live and faith in God."

Danish Christians, says the author, are happy to see national unity taking shape, and particularly happy to observe that it has a strongly religious stamp. But they realize the danger that the movement runs. Dubious opinions have also been expressed which propose an almost unreserved blending of nationalism and Christianity. That might easily lead Christianity to be a subordinate servant of nationalism, and that would be a great danger for the future of the Danish nation. The church and the great Christian community cannot but rejoice in all the opportunities for cooperation in the renewal in the nation's life, but they must not forget that they have another Kingdom to build, whose interests and laws are far above the kingdoms and interests of this world, including their own beloved country.

* * *

Reorientation Needed In Denmark

The nation-wide Christian assembly held in Copenhagen on Nov. 24 brought together 12,000 people. This was the biggest meeting since the occupation, and the biggest Christian demonstration ever held in Denmark. One of the speakers, the Y.M.C.A. secretary, Falk Hansen, who is one of the best Danish orators and is specially popular among the working classes, made this impressive declaration: "The movement of national renewal which is spreading throughout our country makes it necessary to undertake a cleanup of the forces which have contributed to the breakdown of the Danish people. There was much in Denmark before the occupation which we had reason to rejoice in, but there was also much of which we should have been ashamed and from which we must free ourselves by means of a thorough reorientation of our life.

"People often speak of hypocrisy in religious thought—the discrepancy between what one says and what one does. But there is also a national and a social hypocrisy. There are some people who call for a new national attitude and a change in social conditions, but who reserve the right for themselves to go on living—unreformed. We have no use for such people in the new Denmark. If we do not become a nation that bows itself before the will of God we shall land in the grip of a worse constraint. There are really some people who prefer to bow before a despotic human will rather than to bow under the will of God. They do not know that the more a man bows under the will of God, the freer does he become."

DENZIL G. M. PATRICK.

Drake University President Dies

D. W. Morehouse, president of Drake University since 1923, died in Des Moines on Jan. 22. He had been ill of pneumonia for two months. Under his administration, Drake had enjoyed a large growth.

A Preface to Christian Theology

By John A. Mackay

Selected by the Religious Book Club because of "its powerful appeal for a revival of theology and a firm grasp on the central Christian doctrine as the only cure for current disillusionment and chaos." **$2.00**

Living Where Jesus Lived

By Emma Jewell Ross

This is the vivid story of a journey through the Holy Land and of people and sights met along the way. Throughout her fascinating narrative, the author recalls Old and New Testament events as she visits those places where they occurred. **$1.50**

An Exegetical Grammar of the Greek New Testament

By Wm. Douglas Chamberlain

Here is an entirely new and authoritative text for the study of New Testament Greek. It offers a decided advantage in presenting basic material with minimum brevity and clarity. **$4.50**

American Mirror

By Halford E. Luccock

A brilliant interpretation of the social significance of American literature during the past decade. "Both an anthology and a first-rate interpretation."—*Franklin P. Coles.* **$2.50**

Introduction to Youth

By Erdman Harris

"A wise, sensible, and practical book, particularly interesting in its case histories. . . . It discusses youth's problems without prudishness or priggishness."—*Claude M. Fuess, Headmaster of Phillips Academy.* **$1.75**

Chart for Happiness

By Hornell Hart

"One of the most readable and practically helpful books on personal adjustments. . . . Instead of arguing for happy living, Dr. Hart shows how it can be attained."—*Dr. Frank D. Getty.* **$1.75**

MACMILLAN

60 Fifth Ave. New York

Textile Mill Men Attack Wage Law

Ask Supreme Court for Right to Keep Southern Pay Level Down—Low Income Causes Malnutrition

(Correspondence from the New South)

NASHVILLE, Jan. 17.—A group of southern textile operators have argued before the Supreme Court an appeal from the U. S. circuit court which denied their plea against the wage and hour law. They contend that the act is unconstitutional, claiming that "the far-reaching effects of this experiment are hard to comprehend. Inevitably, it seems, business would cease to be a local thing and would be controlled almost entirely from the political center of this country." The real protest, of course, is against compelling the south to pay the same wages as the north. The textile men contend that "the south cannot remain in business when wages are put at a parity with the north" and even assert that when a differential of 50 per cent in favor of the south was in effect southern industry was "barely able to survive." Their claim that living costs for the wage earners are cheaper in the south not only bases wage scales on an existence income but is denied by the facts.

* * *

Wage Differential Depresses Workers' Living Standard

Every objective study of the comparative costs of living, south and north, denies the textile operators' contention. Even the Industrial Conference Board, an employers' organization, says "the differentials in living costs, on either a geographic or population basis, when the same standard of living is applied, are considerably less than the differentials in wages." The lower wage in the south simply provides a poorer house, fewer clothes, less education and recreation and a cheaper, less nourishing diet. The Hatters, Cap and Milliners Union's research department made a comparative inquiry regarding the prices over the counter of foods in New York and Atlanta on the same day. They found that bread, flour, meat and milk cost more in Atlanta than in New York. The only article on an average worker's entire food list that cost less was butter. Most significant was their finding that Atlanta's workers bought poorer foods. In 1937 Texas reported 578 deaths from pellagra, the most marked of all maladies of malnutrition, while Massachusetts, much more of an industrial state, had only 13 deaths from this disease. The southern states lead all others in the number of pellagra victims and the industrial states of the south lead those that are predominantly agricultural. Much, perhaps a major portion, of the investment in southern industry is held by northern capitalists.

* * *

Trying to Improve Southern Diet

One of the major efforts of the farm security program in the south is the improvement of diet. Still much more rural than industrial and with two-thirds of her people still depending upon rural methods of making a living, income averages only from one-half to two-thirds that of the nation as a whole. The home economists of the department of agriculture estimate that the sharecroppers of the old south need from 40 per cent to 60 per cent more vitamin producing foods, such as milk, butter, vegetables and eggs. The director of the southern division of the AAA reports that "the south consumes scarcely more than half as much milk per capita as other areas." Yet certain northern congressmen have introduced bills that would, if passed, prohibit southern farmers from planting land diverted from cotton culture to the very produce so greatly needed.

* * *

Recommend Raising Goats for Milk

One-fifth of the farms in Tennessee have been found to have no milk cows. Tuskegee Institute recommends that southern farmers with limited acreage adopt the milk goat. It claims that "tuberculosis is rare among goats and they are immune to undulant fever," while their milk has a larger mineral content and less water and is so prized by hospitals that it sells for an average of 40 cents a quart. Tens of thousands of southern farmers joined the "live at home" movement last year.

* * *

TVA Chairman Sees Help From Industrialization

Dr. Harcourt Morgan, chairman of the TVA commissioners, calls attention to the fact that industry in a southern county not only brings work and wages but increases the income of agriculture by giving it a market for the very produce the south so greatly needs to improve its nutritional level. He has called attention to the fact that Ohio, with less agricultural land than Mississippi but with five times as large a percentage of her people urban, produced farm products having three and one-half times the value of those of her southern sister; this he ascribed to the fact that an urban population requires just such food products as the south most needs. He also compared two Tennessee counties, one with cheap TVA power and "a fair mixing of industry" and the other without either. He found the tax rate to be less in the former, the amount expended per school child three times as much, the teachers' salaries almost double and the average number of days children attended school 50 per cent greater. Both counties are rural.

* * *

Southern Wage Level Still Too Low

The great need of the south is industry, decentralized out of cities into rural places, paying good wages on short work days, with subsistence farming plus much education in regard to both scientific farming and better diet. The bane of industrialization in the south is low wages. The research department of Labor's Non-partisan League found 270 industrial establishments in Florida where one-half the men workers received less than $11.30 per week and 43 per cent of the women less than 20 cents per hour. Out of 60,000 wage earners in Tennessee they found half earning less than $12 per week, while pecan pickers in Texas were being paid from $2 to $5 per week. The south needs industry *and* the wage and hour law.

ALVA W. TAYLOR.

Page Urges Food For Both Sides

Aid Would be Act of Reconciliation—Japanese-Americans Ask Sympathy—Need Clothes for Migrants

(Correspondence from Southern California)

LOS ANGELES, Jan. 16.—"Let us suppose," said Kirby Page at a mid-January meeting in the First Baptist Church, "that the British blockade is not relaxed and there is insufficient food for the people in Holland, France, Poland and other invaded countries. What will that do to their relationship to Great Britain? May not the rigor of the blockade drive the people of occupied zones into Hitler's arms so that they will cry, 'The real enemy is Britain'? What we Americans do regarding Hitler is not one-tenth as important as what we do about the German people. We can't starve the victims of Hitler into revolting against Hitler. A successful revolution requires the consent and support of the majority of the people. Misery and despair alone will not produce it. A third factor is essential: hope. The threat of being crushed by arms does not induce that hope. There is something the German people like less than Hitler. That is, their own destruction by outside arms. We should offer them an alternative. We should aid the people of both sides with food and medicine, but none with the means of suicide. The movement to send food to sufferers abroad is gaining headway. If we had the will, we could save millions of human beings who would otherwise die. Such action would be a work of reconciliation. It would move us human beings a long distance in the right direction."

* * *

Japanese Applauded At Rose Parade

The reception given to the Japanese float in the annual New Year's tournament of roses in Pasadena surprised some of the *nisei*, or first generation citizens of Japanese extraction here. It was a beautiful arrangement of flowers presenting the Washington capitol, some cherry blossoms, and representatives of the *nisei*, some wearing kimonos and some in American dress. Older Japanese feared that this contribution would meet with hisses from at least a few of the million or so American spectators. Instead there was excited appreciation, and the Japanese float was awarded the theme prize.

* * *

Japanese-Americans Under Suspicion

Such enthusiasm for a work of art, however, should not blind us to the difficulties now confronting the Japanese and so-called Japanese among us. Masao W. Satow, a *nisei*, executive secretary of the Japanese branch of the Los Angeles Y.M.C.A., makes this frank pronouncement: "Just last week, on a radio program sponsored by a Christian church, I heard a propagandist lambaste me along with thousands of other Americans of Japanese ancestry. We were accused of being fifth columnists. Our loyalty to America was questioned. It was said that any sem-

blance of hostilities between Japan, the land of our parents, and America, our native land, would be the signal for us to rise in arms against the country to which we owe our birth, our education, our attitudes—the only home we know."

* * *

Loyalty to Democracy Is Unflinching

Needless to say, this libel is without basis of fact. But at this time, so Mr. Satow implies, the Christian churches are under special obligation to meet such misrepresentations with the true picture: thousands of young men and women who by no choice of their own wear a racial mask but who by choice are deeply loyal to the spirit of democracy and who only ask for a chance to make a contribution to the democracy to which they have belonged since birth. Non-Asiatic young people are joining with *nisei* in a communion service on Jan. 19, followed by breakfast at the Japanese Union Church.

* * *

Thousands of Migrants Need Clothes

Probably more than 100,000 migratory workers are still in a desperate plight. The American Friends Service Committee, of which Raymond Booth is now the Pacific coast secretary, undertakes to distribute clothing and toys among various camps. A young member of a Los Angeles church during the Christmas season took a pair of shoes to a migrant family. The five-year-old, who put them on with joy, had been wearing tennis shoes, of which the soles had been tied on with string. Any church group that wishes to cooperate in this humanitarian service should get in touch with John Way, Friends' Center, 526 N. Oakland Ave., Pasadena.

* * *

And So Forth

Through the Christian Mission, March 16-23, the Los Angeles church federation under the leadership of James Wallace, president, E. C. Farnham, secretary, and George Eastman, chairman, is seeking to bring local churches into a deeper fellowship. The imported speakers will include E. Stanley Jones, Muriel Lester, Bishops Ralph Cushman and Charles Selecman, Edward Hume and Quinter Miller. The meetings will be held at the Shrine Auditorium, the First Methodist Church and the Wilshire Boulevard Christian Church.

About 300 friends of Edward D. Gaylord attended the banquet given in his honor early in December. For ten years Dr. Gaylord was superintendent of the Congregational Conference of Southern California, from which position he has resigned to direct the activities of Pilgrim Place, Claremont.

ALLAN A. HUNTER.

Quakers Hosts to Peace Workers

Nearly 160 work-campers, summer service volunteers and peace volunteers, meeting together under the auspices of the American Friends Service Committee, recently held a reunion and conference at George School, Bucks county, Pa. A carload of students came from Iowa, another from California. Several hailed from Texas, many from New England, some from Wisconsin, one co-ed from Louisiana. Some had served in the Mexican summer seminar, others in the Cuban refugee hostel. Letters were received from some of the students who are now serving sentences in the federal penitentiary at Danbury, Conn., for refusing to register for the draft.

Freedom of Religion Decried by Pastor

The enforced dissolution of Protestant churches and the compulsory formation by the government of a national Protestant church was advocated recently by Paul V. Galloway, Methodist pastor of Forrest City, Ark., according to the Associated Press. "American churches will never come together in a united manner for a great world-wide effort without being forced," he is said to have declared. "Religious freedom has been the most devastating force in church work. Instead of bringing us together it has separated us into numerous sects and denominations."

How to Find Health Through Prayer

By GLENN CLARK

This is the eagerly awaited new book by the author of *I Will Lift Up Mine Eyes.* In it the belief that the condition of the mind and soul of man has its effect on physical well-being is fully expressed. More important, here are the practical suggestions that show the reader how to use prayer to achieve happiness and health. $1.50

HARPER & BROTHERS · Publishers · New York

Invitation To Live

By Lloyd C. Douglas

Here is America, from Provincetown to the West Coast, from a farm in Nebraska to the crowded basement store in a big city, from a half-a-million dollar legacy to the weekly movie splurge. And here is a new way of life, implicit in Dean Harcourt's presentation of the old legend of Pygmalion and Galatea, as he talks with the four young people whose lives are profoundly influenced by his counsel.

This is a book about all America for all Americans.

"This is an invitation for the reader to go out and meet and know his fellow man. It is a challenge to live and in the living, let others live. Emotional in all its aspects, philosophical in its outlook on life, beautiful in its thought, it is a most cordial 'Invitation to Live.' "—*New Bedford Standard-Times* **$2.50**

HOUGHTON MIFFLIN CO.

BOSTON, MASS.

Truett and Rice Speak in Alabama

Launch State-Wide Evangelistic Effort —Judson College Receives Support —Pastors Get Minimum Wage

(Correspondence from Alabama)

BIRMINGHAM, Jan. 18.—The Alabama Commission for United Evangelism, including representatives of all Protestant denominations in the state, is launching a state-wide "conference for spiritual renewal." The movement will be inaugurated in a meeting to be held Jan. 30, 31 in Birmingham. The principal speakers will be George W. Truett, pastor of the First Baptist Church, Dallas, and Merton S. Rice, pastor of Metropolitan Methodist Church, Detroit. The call goes to all ministers of the state, to leading educators, to business men and women, to members of civic clubs and women's clubs, and to officials of state, county and municipal governments. It is expected that following the Birmingham conference evangelistic meetings will be held in many communities of the state. It is believed there will be such cooperative effort on the part of all Protestant denominations as in no previous period of united evangelistic campaigns. L. L. Gwaltney, editor of the *Alabama Baptist,* is chairman of the committee arranging for the conference.

* * *

Leading Methodist Church Has 4,000 Members

Alabama Methodists look to their First Church, Birmingham, for leadership in all worthy enterprises. And First Church has not failed in acceptance of its responsibility to give this leadership. It reported at the close of the 1940 church year a total membership of 4,050, with 240 new members received. Its church property in downtown Birmingham is valued at approximately $300,000, with indebtedness of less than four per cent of property value. There are 2,740 members in its Sunday school, more than 50 per cent of these being adults. Its budget for the year, local expenses and benevolences, went beyond $66,000, with all financial obligations paid in full. This record was made during the closing year of the pastorate of Joseph A. Smith, who has been transferred to First Church, Memphis, Tenn. He is succeeded in the Birmingham pastorate by Fred R. Chenault, who transfers from the Virginia conference.

* * *

Judson College to Receive Increased Support

At a special session of the Alabama Baptist state convention, held recently in Tuscaloosa, it was made plain that the Baptist people of the state will provide funds for the continued service of Judson, their oldest college in Alabama. The school has been having financial difficulties. It is improbable that the two colleges of the denomination in Alabama—Howard, at Birmingham, and Judson, at Marion—will be united. The churches of the denomination are making liberal response to Judson's need, and it is assured that the school will enter upon its second century with financial resources greater than at any previous time in its history. It is one of the oldest colleges for women in the nation.

* * *

Hundreds Attend City-Wide Training School

For more than three decades the Birmingham council of religious education has been one of the most active interdenominational agencies of the city. One of the special features of its program is its annual training school, in which practically all the churches cooperate. The 29th session of this school is scheduled for the last week in January. In previous sessions there have been 500 and more enrolled. Eight courses are offered and the instructors include outstanding educators and religious leaders of the city and several from other sections of the country. D. R. Price, secretary of the council, is dean of the 1941 school. A special feature will be a recreational workshop. Church recreational programs for the year will there be worked out.

* * *

Aid for Methodist Rural Pastors

Of a total of 340 pastors, the North Alabama Methodist conference has more than 150 pastors who receive salaries of $1,000 and less, and more than 75 whose annual salaries are $700 and less. Out of the conference funds from apportionments for home missions, a total of nearly $7,000, assistance is given to some of these pastors. However, in view of the fact that salaries and mission funds do not provide a "minimum wage" for the rural pastor, the stronger churches of the conference are asked to make free will offerings for additional aid. During 1940 these offerings totaled more than $4,000. The goal fixed for 1941 is $6,000. The churches which pay $1,000 and more in ministerial salary are asked to pay a percentage of the salary paid by each church to its pastor.

* * *

Alabama is Rural and Native Born

The census returns show that Alabama is 30.2 per cent urban in its population, an increase of 2.1 per cent as compared with the 1930 figures. This does not mean a decrease in the rural population of the state, for there was a gain of more than 75,000 in the number of residents of towns of less than 2,500 and in the open country. The population figures for white and colored and for native and foreign born are not available, but it is believed there will be little change in the percentages of each group since 1930. The census returns of ten years ago showed the Negro population to be nearly 37 per cent, the foreign born barely one per cent of the total. For several decades to come Alabama's population will be rural and native born.

JOHN S. CHADWICK.

Second Indian Elected To Bishopric

The second Indian to be elected to the episcopacy of the Methodist Church is Shot K. Mondol, a native of Bengal, who was elected on Dec. 28, 1940, at the meeting of the Central Conference of Southern Asia in Delhi. He succeeds the late Bishop Chitambar. The new bishop is 44 years of age.

Cleveland Closes Gambling Resorts

Publicity Ends Public Nuisances—Pastors Consider Educational Changes—Archduke Predicts English Victory

(Correspondence from Northern Ohio)

CLEVELAND, Jan. 13.—Publicity and indirect methods have succeeded in closing three of Greater Cleveland's notorious gambling clubs, a task county law enforcement officials have shown reluctance to tackle. These clubs folded up when Judge Frank J. Lausche and the Cuyahoga county grand jury finally threatened to have them closed as public nuisances. The Arrow Club, a fourth just over the line in Geauga county, kept its doors open until the state department of industrial relations condemned its building as a fire hazard a few days ago. Judge Lausche has chosen another educator as foreman of the grand jury. H. A. Bathrick, retired assistant superintendent of Cleveland schools, will succeed B. A. Gates, former high school teacher, for the new term. Mr. Gates deserves much credit for the successful campaign against commercialized gambling.

* * *

Educational Emphasis in Pastors' Conference

In its first session since the merger of the Ohio council of churches and the Ohio council of religious education, the Ohio pastors' convention will give major attention to Christian education at Columbus, Jan. 27-30. Afternoon discussion groups on the practical phases of the subject will be led by Harry C. Munro and W. Dyer Blair of the International Council of Religious Education, and by Mark Rich of the American Baptist Home Mission Society. Daniel A. Poling of Philadelphia and Roy A. Burkhart of Columbus will lead discussions of youth work. This convention always commands some of the nation's finest religious talent. Major addresses will be given by Charles W. Gilkey, Charles Clayton Morrison, Paul Scherer, Everett R. Clinchy, Morris S. Lazaron, Beverley D. Tucker, Howard Thurman, Walter W. Van Kirk, Fred L. Dennis, president of the convention, and others. In simultaneous sessions the Ohio conference of church women will consider problems of current social and international import. Speakers include Senator Cairine Wilson of Canada, Miss Joy Homer and Miss Ida Pruitt of China, and J. W. Decker of the Baptist Board of Foreign Missions.

* * *

New Mayor Is Active In Church Life

Cleveland has been unusually fortunate in the caliber of its chief executives. The successor to Harold H. Burton, who went to the United States Senate on Jan. 1, is Edward L. Blythin, formerly chief assistant in the city law department. Like Senator Burton, Mayor Blythin is an active churchman. Born in Wales, he came to America as an immigrant boy. He has been energetic in Christian Endeavor activities and in the Congregational Church. Already he has shown evidence of continuing the fine record of law enforcement and clean gov-

ernment the city has enjoyed for nearly five years under Senator Burton, who is an officer of First Unitarian Church.

* * *

Baptists Assemble in New Year's Rally

Nearly 2,000 children, young people and adults from Greater Cleveland church schools filled Euclid Avenue Baptist Church for the annual rally of the Cleveland Baptist Association on New Year's morning. These annual rallies are held for the promotion and improvement of church school attendance and for support of Camp Sharpe, a summer camp project for children on Lake Erie named for D. R. Sharpe, executive secretary of the Cleveland Baptist Association. The speaker at the rally this year was Kenneth Irving Brown, president of Denison University.

* * *

Brickner Honored on Anniversary

Tributes by his congregation and by the community at large were showered upon Barnett R. Brickner yesterday, as he completed 15 years as rabbi of Euclid Avenue Temple. A capacity congregation was present for the morning service, when congratulatory greetings were extended by Mayor Edward L. Blythin; Dilworth Lupton, of First Unitarian Church; W. G. Leutner, president of Western Reserve University; Joseph M. Berne, president of the Jewish Welfare Federation; and Louis B. Seltzer, editor of the *Cleveland Press*. Solomon Goldman of Chicago, formerly rabbi at Cleveland Jewish Center, spoke at an anniversary dinner last night. Dr. Brickner has spoken in radio series during the entire 15 years of his rabbinate, making a multitude of friends outside his congregation.

* * *

Archduke Predicts English Victory

Archduke Otto von Hapsburg, exiled heir to the non-existent Austro-Hungarian throne, predicted victory for England over the Axis powers before the Foreign Affairs Council here last week. He advocated the creation of a Balkan federation of states as a partial solution of Europe's problems. While in Cleveland the archduke was guest at a reception in First Hungarian Reformed Church. Joseph Herczegh, the pastor, has been his friend for many years.

* * *

Cathedral Host to College Service

Bishop Beverley D. Tucker and Trinity Episcopal Cathedral were hosts to the faculties and students of colleges and universities in northern Ohio in a vesper service yesterday afternoon. Hugh Black of Union Theological Seminary was guest preacher. The service was preceded by a colorful procession. Dr. Black emphasized the necessity for interracial, international and cultural Christian relationships.

* * *

And So Forth

French A. Gilmore, who came to the pastorate of Shaffer Memorial Methodist Church here in September, died in his study of a heart attack on Jan. 4.

Forrest W. York, formerly minister of Fairview Baptist Community Church, has assumed his duties as pastor of First Congregational Church, Berea.

A. W. Meckstroth of Apple Creek, Ohio, will succeed Henry Schmidt at Third Evangelical Church on March 1. Dr. Schmidt has spent his entire ministry of 45 years in this pulpit.

R. E. Eshmeyer of Bloomville, Ohio, has accepted a call to Olivet Evangelical and Reformed Church.

O. M. Walton.

Presbyterians Leave Mission in Persia

The decision of the government of Iran (Persia) to take over all foreign educational institutions "for the purpose of unifying the educational system" has brought about the purchase by the government through "friendly agreement" of various mission properties of the Presbyterian Board of Foreign Missions for the sum of $1,200,000. Alberz College at Teheran and other institutions in the four principal cities of the country are affected. Educational work will be continued in these schools by the Iranian government. This closes educational activity of more than a century. The purchase was by "friendly agreement."

Episcopal Bishop Leaves White Committee

Bishop Frank E. Wilson of the Protestant Episcopal diocese of Eau Claire, Wis., has requested the Committee to Defend America by Aiding the Allies to remove his name from the committee's letterhead. Bishop Wilson said that the recent resignation of William Allen White as general chairman of the committee, Mayor Fiorello LaGuardia's condemnation of White, followed by the present bill before Congress to give the President sweeping powers in aiding Britain's war effort, prompted his decision. "Aid to Britain is imperative and I have not changed my opinion in that respect," he said. "But I am disturbed by the rising tide of war hysteria. The bill now before Congress vesting the President with unprecedented powers seems to me no less than preposterous."

"What Is the Christian's Obligation in the World Conflict?"

TO INTERPRET THE BEARING OF HIS FAITH ON THIS QUESTION

A New Journal

CHRISTIANITY AND CRISIS

will appear on February 7, 1941, and bi-weekly thereafter.

THIS NEW PERIODICAL will voice the conviction that Christians are obligated to support the defense of Democracy against totalitarian aggression. Holding war to be one of the greatest evils, it will recognize that men may face a greater evil in enslavement to tyranny.

IT WILL INTERPRET CONTEMPORARY EVENTS in the light of these convictions. Attempting no simple answers, it will seek to help Christians in their search for right decisions.

ITS NEWS COLUMNS will bring word of the life of the Church throughout the World.

IN EACH NUMBER—two pages of Editorials—two pages of News Notes—a four-page Article on a basic Theological, Ethical or Political Issue.

EDITORIAL BOARD

Reinhold Niebuhr, *Chairman*
Charles C. Burlingham
Rhoda E. McCulloch
John A. Mackay
Francis P. Miller
Edward L. Parsons
Henry P. Van Dusen

SPONSORS

John Coleman Bennett
William Adams Brown
William F. Cochran
Henry Sloane Coffin
J. Harry Cotton
Harold W. Dodds
Sherwood Eddy
Frank Porter Graham
Henry W. Hobson
Ivan Lee Holt
Douglass Horton
Lynn Harold Hough
Francis J. McConnell
Elizabeth C. Morrow
John R. Mott
William Allan Neilson
Justin Wroe Nixon
Howard Chandler Robbins
William Scarlett
Henry K. Sherrill
Robert E. Speer
Charles P. Taft
Henry St. George Tucker
Charles T. White
W. P. Ladd

Send Subscription (Special Introductory Offer $1.00 a year; $1.25 abroad) or Write for Prospectus to

CHRISTIANITY AND CRISIS, 601 West 120th St., New York, N. Y.

LENT BEGINS FEBRUARY 26th

Our Palm Branch Self-Denial Envelope No. 3

(with daily checking spaces on the back)

Furnishes the method for securing helpful financial resources for your church during the Lenten Days.

Artistically Printed in Three Colors on Paper of Serviceable Strength for Security.

Coin Opening Admits Nickels, Dimes, Quarters or Half Dollars.

Capacity Equivalent to 75 Dimes—Slot Is Protected.

Price: $1.50 Per Hundred—1,000, $13.50

OUR BEAUTIFUL EASTER AND LENTEN FOLDER NOW AVAILABLE FREE TO YOU ON REQUEST

Goodenough & Woglom Co.

296 Broadway, Box 23, New York, N. Y.

Friends Mission Sails to Europe

Plan Relief for Bombed Areas, Norway and Holland—Quaker Judge Sends Disciple Objector to Prison

(Correspondence from Philadelphia)

PHILADELPHIA, Jan. 16.—Four representatives of the American Friends Service Committee have sailed on the American Export liner Exeter for Lisbon en route to England and the Continent. They have a twofold mission: to study relief operations initiated by the English Quakers in the bombed-out areas of London, Coventry, Birmingham and Southampton, and to see if the Quaker child-feeding program in unoccupied France can be extended into the occupied countries, especially Norway and Holland. Robert Yarnall, head of a Philadelphia manufacturing concern, and Henry J. Cadbury, professor in Harvard University, have gone to England. James G. Vail, director of the committee's foreign service, and Harold Evans, a Philadelphia attorney, will join Howard E. Kerschner, director of field operations in France, for an extended tour of the distressed areas. Vail and Evans hope to gain permission from the German authorities to undertake child-feeding on a limited scale and with the same safeguards from seizure of supplies that Quaker relief workers have enjoyed in occupied France. In the refugee-congested cities of southern France, 35,000 children are now fed daily by Friends.

* * *

American Quakers Will Aid English Friends

American Friends have agreed to allocate $10,000 per month to English relief needs and will launch an appeal for funds to be administered by the English Quakers, who fear that the danger of epidemics in England grows greater, with worse bombings than heretofore to be expected shortly. Yarnall and Cadbury have carried the first remittance. Additional American personnel may be provided. Clarence E. Pickett, executive of the American Friends Service Committee, stated that an important Quaker service in England is to send squads of young people into regions stunned by massive air raids. Important aid was rendered in Coventry, Birmingham, Bristol and Southampton after such raids. The English Quakers have formed a Friends War Victims' Relief Committee. It now employs 250 young men and women who give first aid and food in air raid shelters to 25,000 people in east London. They have taken the lead in reestablishing order in social life underground. In the country, Quaker barns and meetinghouses have been converted into receiving centers for family groups evacuated from the cities. Quaker wardens have been helping city dwellers to reestablish themselves with such success that the government has decicded to follow Quaker models in resettlement work.

* * *

Quaker Judge Sentences Disciple Draft Objector

When Federal Judge George A. Welsh, himself a "convinced" Friend, sentenced Arle Brooks of Wallingford to a year and a half in the penitentiary for not registering under the Selective Service Act, he admitted that imposing such a sentence made him feel "like Pontius Pilate." Four days before he had imposed a similar sentence upon Ernest Kurkjian, formerly a student at Temple University school of theology. The judge is a trustee and vice-president of Temple. An ordained minister of the Disciples of Christ, Brooks waived all exemption. He stood before the court solely as a conscientious objector: "I felt it my moral duty to do all within my power to protest against conscription, which will eventually weaken and destroy democracy. I am not evading the draft. I am opposing it. I am defending democracy. . . . The people of America are filled with fear of an invasion. Are we too lethargic to find a better method of settling international affairs? In a democracy the minority has a right and a duty to follow its ideals. Conscription is a denial of the democracy for which I have worked. My conscience will not permit me to take this first step of registering for conscription."

* * *

Counsel Pleads for Tolerance

Said Walter C. Longstreth, his Quaker counsel: "Men are won to higher ideals only by seeing idealists willing to suffer for their ideal. . . . Future generations will gauge the degree of civilization attained by us according to the tolerance that we show to those who disagree with us." The sacrificial service which this strong, 31-year-old Christian has already rendered stressed the reality of his convictions. His field work at Chicago Theological Seminary had been with Italian children in one of the most depressed areas of Chicago. In Texas he worked with relief cases in 12 counties. For over a year he labored at the Delta Cooperative Farm, Rochdale, Miss., in manifold activities, with no salary except 15 cents an hour for part-time work in the co-op store. For nearly a year he has served under the work camp committee of the American Friends Service Committee. Because this is a historic test case the A.F.S.C. expects to publish the full testimony.

* * *

And So Forth

Two midwinter institutes of international affairs, led by E. A. Schaal, will be held under the A.F.S.C. to study underlying trends. Dates and places: Feb. 7-9, at Community Inn, Hershey, Pa., with Devere Allen of Nofrontier News Service, W. H. Chamberlain of Tokyo, Enrique S. De Lozada of Williams College and Douglas V. Steere of Haverford College; Feb. 14-16, at Hotel Onondaga, Syracuse, with Devere Allen, Enrique De Lozada, Vera Micheles Dean of the Foreign Policy Association, Rufus M. Jones of Haverford College and Foster Rhea Dulles of Swarthmore College.

"Out of this war will grow worse wars," warned Henry Hitt Crane of Central Methodist Church, Detroit, before the South district Epworth League rally at Calvary Methodist Church. The youth prayed together: "Grant that we, seeing the awful futility of war, may now renounce everything that makes for war; and that, earnestly desiring peace, we may also desire those things that make for peace."

CHARLES DANIEL BRODHEAD.

Halifax Noted for Religious Spirit

New Ambassador Is Honored for Depth of His Faith—All Churches Endorse Pope's Peace Aims

(Correspondence from England)

[War conditions have again interfered with Mr. Shillito's correspondence. Included below are parts of three letters received in one mail.]

LONDON, Jan. 7.—There was much speculation as to who was to take the place of Lord Lothian. The prime minister has made the choice which most citizens approve, but it cannot have been easy to make the changes which became necessary when Lord Halifax was invited to go to Washington. It is not necessary here to review his policy in the days before the war and since, but it may be in order to say that in this country Lord Halifax is a statesman for whose character there is a deep and general respect. He has that quality which the Romans called *gravitas*. He is a serious statesman who, in a scene which might tempt men to be cynical and cunning, shows that he is conscious all the time of living in a world in which there is another judgment to be faced than that of men. This does not mean in the least that he is an idealist who thinks that he can escape from the historical scene, but he has never disguised his own faith which sets for him a standard which has divine authority. He first came into the foreground of our national life when he as viceroy went to India. India understood the man who, as soon as he landed upon its shores, went to take the holy communion. India cannot understand a man who disguises his religion. In this country he has the position which is always given to a statesman of moral integrity who is free from personal ambition. It is also true that the British people, whatever their own personal religious beliefs may be, have an instinctive reverence for real faith when they see it, as they do in Lord Halifax.

* * *

Endorse Pope's Peace Aims

A letter appeared in the *Times* just before Christmas above the signature of the two archbishops, of Cardinal Himsley and of the moderator of the Free Church Council, Rev. Walter H. Armstrong. The title of the letter was "Foundations of Peace; a Christian Basis; Agreement among the Churches." It was divided into two parts. In the first the leaders of the churches accepted the five points which Pope Pius XII set forth as the necessary conditions of peace. They were meant to describe how all nations can carry out the principle that they are members of one family under God. They have been widely published and discussed; the significance of the letter in the *Times* lies in the readiness of those who represent by far the greater number of churchmen of all schools to accept in this matter the lead of his holiness. That could not have happened a hundred or even fifty years ago. The second part of the letter commended certain

principles put forward after the Oxford Conference in 1937.

* * *

Bishop of Leicester, Mission Executive, Dies

Dr. Cyril Bardsley, who until recently was Bishop of Leicester, was one of the many gifted statesmen in the missionary service whose ability led to his being claimed for leadership in the church at home. Those who serve in that happiest of fellowships knew Dr. Bardsley as the most brotherly of men. In his dealings with free churchmen he was entirely without suspicion or reserve. He was himself to the end an evangelical, but through his understanding and deep practical faith he was able to reconcile to each other members of different schools of evangelicals. He was claimed for the service of his church at home after many years in the C. M. S. and in the Missionary Council of the Church of England, first as Bishop of Peterborough, and then when that diocese was divided as Bishop of Leicester. He was a man of infectious courage and devotion; and his laugh was almost a signature-tune for his society.

* * *

Compulsory Service in Fire Fighting

Mr. Morrison has acted swiftly after the fire in the "City." He is determined that every place of business, great or small, shall be equipped with the means of dealing at once with incendiary bombs. Hitherto there has been no compulsion, but now there is something like conscription in the war against fire. There is no doubt that the experience of Manchester, followed by that of London, shows conclusively that the protection which is given by roof-watchers and stirrup-pumps and other simple means of fighting these bombs is good. But it must be enforced upon all; one unguarded warehouse may set fire to many others.

* * *

Bardia Brings Joy But Not Overconfidence

Where Britons talked at table this week, the name Bardia was on everyone's tongue. But in recording the satisfaction and pride which were felt it is only right to add that there has been no disposition to believe that this great victory has averted the chief attack upon us. This will come from an incomparably greater military power than Italy. We have been prepared by all our serious publicists for six months of severe testing. The nazis have many reasons for seeking an early decision.

* * *

Public Better Informed In This War

Some marked changes in the public mind must be noted by those who went through the last war. There is much more knowledge, much more widely spread. There is less superficial boasting, less of the "tumult and shouting," but I think a much firmer and quicker understanding of what is at stake. We know exactly what reports are given on the German radio; those who wish to do so can listen to Lord Haw-Haw. There are published in evening papers, for example, the German accounts of the "blitz" of the previous night. We read in full the New Year messages of the nazi leaders. Every blood-curdling threat is reported to us. The result of these new factors is plain: the nazis have to face a people who in Cromwell's words "know what they are fighting for, and love what they know." At the same time they are left in no doubt of the powers set in array against them.

* * *

Anglicans Confer Upon New Society

A conference is being held this week at Malvern under the chairmanship of the Archbishop of York. It has been convened to meet the expressed desire of many clergy and laity to consider from the Anglican point of view "what are the fundamental facts which are directly relevant to the ordering of the new society and how Christian thought can be mobilized to play a leading part to insure the victory of the spirit," as Rev. P. T. R. Kirk says in the *St. Martin's Review.* It is felt that if there is a unity of outlook within the Church of England its members will be better equipped to cooperate with the free churches in the "Council on the Christian Faith and the Common Life." There will be 200 present, a representative assembly.

* * *

Shall Destroyed Wren Churches Be Rebuilt on Old Sites?

The future of the eight Wren churches destroyed in the "City" has been much in our minds. The blow will not be allowed to interfere too greatly with the religious activities carried on there. But a problem remains for the days after the war. It is twofold. These Wren churches were precious because of their beauty, and at the same time they are churches with a mission of worship and witness. The dean of St. Paul's writes: "They gave a distinctive character to London and served as a constant reminder of the city's great religious tradition. I hope that the best of them will be rebuilt, and rebuilt as nearly as possible in Wren's designs." At the same time the sites of these churches are said to present a different problem; must the churches be rebuilt where they have been? In 1926 a proposal was made to pull down 19 of these churches and to sell the sites so that new churches and clergy might be provided for new suburbs. It is admitted that on Sundays there are very few people in the City. At the same time it is urged that provision is made in many of the churches for the spiritual needs of the two millions or so who come to the City on weekdays. Some have assigned to them special tasks. One, for example, is a center for students, another for Indians at college or on business in London. When the proposal was made to sell them Sir John Squire wrote a scathing satire in condemnation of the bishop who was prepared to give up these treasures. But the problem is changed when some of these churches *are* destroyed. It is not agreed by all the authorities that we can get back Wren. But a great architect, Clough Williams-Ellis, has put in a strong plea for what he calls "Phoenix-Wren" churches. If sites in the City are sold it should only be on condition that an adequate sum should be set aside for the building of these Phoenix-Wren churches in some provincial cities or towns which have scars to heal, so they may become "their most gracious, notable and revered buildings."

EDWARD SHILLITO.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 Marking 10 years of service to the church and clergy 1941

COX SONS & VINING, INC.
131 EAST 23rd STREET NEW YORK N. Y.

By the author of
Steeples Among the Hills

Highland Shepherds

ARTHUR WENTWORTH HEWITT

Out of his long pastorate in a small Vermont community, Dr. Hewitt writes for 100,000 American clergymen—for most of our churches are rural. He believes that the opportunities offered by rural churches are greater than those of metropolitan pulpits. Says *Zion's Herald:* "Here is a combination of erudition and common sense. An understanding of literature and psychology walks with that knowledge of the human heart gained by years of helpful contacts." $2.00

A Willett, Clark Book

Read by people who want to know not 'what' has happened, but 'why' and 'what it means,' The Christian Century has gathered a remarkable constituency. Try an Acquaintance Subscription—17 weeks for $1—and learn why.

THE CHRISTIAN CENTURY
440 S. Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

Will Resist Evil By Non-violence

Denver Ministers Claim Resistance Obligatory—Discuss Prayer in Crisis —Tucker Says 'Nobody Wins'

(Correspondence from Colorado)

DENVER, Jan. 15.—A comparatively large number of Denver ministers from all denominations recently met and crystallized their convictions in this statement: "We believe in resistance to evil—uncompromising and unceasing resistance—but we do not hold to the use of the method of the bombing plane and of tanks. We believe in the Sermon on the Mount, not as an idealistic counsel of perfection but as a Christian program of realism and victory. Our Lord did not hold these teachings to be mere idealism. He closed the sermon thus: 'If any man hear my words [those of the Sermon on the Mount] and does them, I will liken him to a wise man who built his house upon a rock.' "

* * *

Farm Women Listen to Interfaith Discussion

The annual Western Stock Show is on in Denver. With it come many conventions. One of these is the state Home Demonstration Agents convention attended by 1,200 women. Planning the program the convention's leaders invited the National Conference of Christians and Jews to provide a team for discussion of "The Place of Religion in Democracy." This team consisted of Abraham L. Feinberg of Temple Emanuel; Hubert M. Newell, diocesan superintendent of schools of the Catholic Church; and Clarence W. Kemper, of the First Baptist Church. The informal discussion emphasized the dangers of prejudice in our national life and the temptations of mass psychology. The points of most persistent misunderstanding between the three great faiths were frankly discussed. Emphasis was given to the points of common belief as between Christians and Jews and also the common interests as between religion and democracy.

* * *

Difficulties of Prayer Discussed by Pastors

In a recent meeting of Denver ministers James Macpherson of Broadway Baptist Church recalled the difficulties in prayer, among them: "The universe is in the grip of inexorable law, therefore events cannot be changed to suit the viewpoint of individuals or groups. The failure to 'have things happen' as a result of prayer develops a sense of unreality and even hypocrisy. Psychiatry is effective here. Why vex a benevolent deity with the troubles we have drowned in the 'well of the unconscious' when we can float them to the surface and skim them off with a look of rebuke!"

* * *

Ask President to Pray for Peace

Floyd Sampson, professor of religion in the University of Denver, said at the ministers' meeting: "The adventure of prayer must become the prayer of adventure. We must explore the spiritual terrain of our individual and corporate existence under the guidance of the Spirit of God. We must withdraw into the inner sanctuary of our own spirit, there to view in perspective the objective facts and events of life. Only so can life exhibit again to us its inherent integrity, significance, potentiality. Such vision is imaginative, but not imaginary. It is creative discovery. It alone can sufficiently refresh our hearts, inspire our living and point our world toward the Kingdom of God."

The Denver ministerial alliance recently requested the President of the United States to issue a proclamation declaring Good Friday, April 11, or some earlier day, a national holiday "on which day the people of the nation are summoned to assemble in their respective houses of worship to pray to Almighty God for world peace."

* * *

Tucker Declares that Nobody Wins War

Bishop Henry St. G. Tucker of Richmond, Va., is reported to have declared while here: "Let us get ready in this country for complete defense. During the First World War we talked a lot of doing something to help a world at peace. We've got to forget personal desires and ambitions and, whether we are Englishmen or Americans or Germans or Italians, look beyond the circle in which we stand to the broader problem of the common good. Nothing is gained by warfare. Nobody really wins."

* * *

And So Forth

Baptist ministers of Colorado met in Boulder for two days' conference with Sidney W. Powell of the First Baptist Church of St. Paul as chief speaker.

Lincoln Park Homes is the new community recently completed for 346 dwellings. It is reported that more than 1,000 applicants are already in. As each unit is occupied another unit of poorest homes of the city is destroyed.

First Plymouth Congregational Church, Raymond A. Waser, minister, is host to its denomination of the state for the 12th annual fellowship clinic, Feb. 12.

CLARENCE W. KEMPER.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Arms and the Men (RKO)	*The March of Time.* How the young men are to be inducted into the fighting forces; their training; our arms and our arms-to-be.	Effectively photographed. A call to all-out support of the defense program and a boast that our force will eventually be unbeatable. *Applause of the military.* M
Escape to Glory (Col.) C. Bennett, Pat O'Brien	*Melodrama.* Rending experiences and emotional reactions of a group of passengers on a British freighter as war is declared and a German U-boat encountered.	Feeling of suspense, of terror, is effectively created, and there are particularly thrilling shots of engines in motion, of fog and darkness. Good characterizations. *Grim, tense, compelling.* M
Hullabaloo (MGM) Virginia Grey, Frank Morgan	*Farce.* Broken-down actor gains notoriety by broadcast like the famous "Mars" incident. Loses job; ex-wives descend on him for alimony; his children save the day.	Fantastic, unbelievable—a tale that runs away with itself. But there are a few stretches of good comedy. Attitude toward family life undesirable. *Trivial.* M, Y
The Lady With Red Hair (War.) M. Hopkins, Claude Rains, Helen Westley	*Drama,* based on memoirs of Mrs. Leslie Carter, famous actress of early 1900's. Her unrelenting ambition, her tempestuousness, her work with David Belasco, her romance, her triumphs.	Although this is not to be taken as a serious biography of the actress, and although there is a lack of dramatic point, it is a smoothly directed, moving story. Settings and costumes are carefully done. *Interesting.* M, Y
The Phantom Submarine (Col.) Bruce Bennett, Anita Louise	*Adventure.* Under navy secret service orders, newspaper girl stows away on treasure-hunting ship bound for spot near where suspicious submarine has been seen. Weird things ensue.	Everything that could be stowed away in a thriller is here, yet it has been handled so matter-of-factly as to be quite believable. Although things work out far too easily, it adds up to *better than average melodrama.* M, Y
The Pride of the Bowery (Mono.) Leo Gorcey, Bobby Jordan	*Comedy.* Young would-be prize fighter is fooled into joining the CCC by his pals; tries to rule the roost; is finally won over and led to prove his worth.	Amateurishly handled, and the tough-talking hero and his prize-fighting scenes become rather wearying. CCC program is acceptably presented, although made to appear rather paternalistic. *Fair.* Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, A Dispatch from Reuters, The Great Dictator, The Howards of Virginia, Knute Rockne—All-American, Spring Parade, The Thief of Bagdad.

For Mature Audience: Christmas in July, Dr. Kildare Goes Home, Escape, The Fight for Life, Flight Command, The Great Beginning, The Great McGinty, Kitty Foyle, The Long Voyage Home, The Mark of Zorro, Our Town, Pride and Prejudice, Santa Fe Trail.

NEXT WEEK

the final article in the series on

If America Enters the War, What Shall I Do?

will appear in The Christian Century

ERNEST FREMONT TITTLE

will close the discussion

Earlier Contributors to the Series:

JOHN C. BENNETT
JOHN HAYNES HOLMES
REINHOLD NIEBUHR
ALBERT EDWARD DAY
CHARLES P. TAFT
ALBERT W. PALMER
FRANCIS J. McCONNELL
HENRY P. VAN DUSEN
HARRY EMERSON FOSDICK

UNQUESTIONABLY many of *your* friends would be glad to have a chance to read this great discussion. In order to enable you to distribute the series widely, the ten articles, just as they appeared in The Christian Century, are being reprinted as a 32 page booklet, the same size as The Christian Century (8½x12 inches). The booklet will also contain a biographical note concerning each of the ten contributors. Copies will be available immediately after the appearance of the last article in The Christian Century on February 5. Send your order today; fill out the coupon at the right and mail to The Christian Century, 440 South Dearborn Street, Chicago.

PRICES

1-4 copies, 15 cents each
5-24 copies, 10 cents each
25 copies or more, 7½ cents each

(all orders for less than 100 copies must be accompanied by remittance)

THE CHRISTIAN CENTURY
440 So. Dearborn St., Chicago

Please send me_____copies of the 32-page booklet containing all ten articles in the series "If America Enters the War What Shall *I* Do?" I understand they will be delivered to me about February 5, 1941. I enclose remittance of $_____ in full payment. (1-4, 15 cents each; 5-24, 10 cents each; 25 or more, 7½ cents each.)

Name_____

Address_____

'As a piece of diagnosis, **OUR PRODIGAL SON CULTURE** is superb. The author takes all our pretensions apart and leaves us stripped of all our cultural clothing. We have been as optimistic as little children going to a circus. We have been running on a profit motive, we have been wedded to materialistic science—and we have lost the meaning of life. Man now turns in revolt against the meaninglessness of his existence. We must find religion!'

This review—from *World Call*—of HUGH STEVENSON TIGNER'S

Our Prodigal Son Culture

is but one voice in the resounding chorus of enthusiastic welcome that has greeted this book the country over. Other reviews characterize it as "the work of a careful student of world affairs"; as "a modern voice crying in the wilderness, 'Prepare ye the way of the Lord' "; as "the most stirring and exciting book that has appeared in years." And all reviewers agree that it is "permeated with a faith in the eternal verities of the Christian religion."

The Christian Century: "Here is an intellectual tournament right gladly to be witnessed, for it is both a gleeful and a solemn one."

The Churchman: "Here is a book to stab awake the souls of those who think that the civilization we have been enjoying is worth fighting for."

Crozer Quarterly: "The author presses home the conviction that the Christian faith provides the one way of hope for the salvation of civilization."

Joseph R. Sizoo: "Thanks to Mr. Tigner for the amazing clarity and forthrightness with which he has presented the formidable problem of our complicated world."

E. G. Homrighausen: "This book is strong medicine. It pronounces judgment upon us all. It is a clear and unashamed analysis of our present predicament."

Russell H. Stafford: "Mr. Tigner wakes the reader by a rough ride over rocky country, with no pneumatic tires to soften the bumps." **$1.50**

Just Published

Form and Freedom In Worship

By Clarence Seidenspinner

This book is IMPORTANT because

1. It puts worship at the center of church life.
2. It outlines forms of worship adapted to twentieth century America.
3. It builds on the rich heritage of the Christian past.
4. It is *practical.* It tells exactly how ministers may devise worship services to meet the needs of their own people.
5. It is *concrete,* presenting many pages of services designed by the author and used in his own churches.

$2.00

OTHER RECENT BOOKS

What Is Christianity?

BY CHARLES CLAYTON MORRISON. "While dealing with matters profound, this book is written in sentences clear as crystal. . . . Intellectually stimulating and challenging." *United Presbyterian* **$3.00**

Into Abundance

BY S. K. OSTERGAARD. "This plan for a cooperative commonwealth is 100 per cent American and 200 per cent Christian." *Carl Knudsen.* **$1.50**

The Amazing Story of Repeal

BY FLETCHER DOBYNS. The complete story of the Prohibition era. But its value as history is enhanced by its value as an exposé of propaganda methods. **$3.00**

White Corpuscles in Europe

BY ALLAN HUNTER. Stories of five modern heroes who have not bowed the knee to the Baal of war. **75 cents**

When Children Ask

BY MARGUERITTE H. BRO. For parents, teachers and others who must face the questions of honest children. **$2.00**

AT YOUR BOOKSELLER'S OR FROM THE PUBLISHERS

Willett, Clark & Co. • 440 S. Dearborn Street Chicago